Evangelical Christendom.

MAY, 1877.

THE MONTH.

THE solution of the great Eastern Question appears now to depend upon the uncertain arbitrament of war. All attempts to avert the catastrophe have altogether failed. Turkey—convicted on all sides not of cruelty, oppression, and misrule only, but of utter inability to amend her ways, absolute incapacity to govern rightly the various races subject to her sway—bids defiance to the public opinion of Europe, and seems madly bent upon asserting her "right divine to govern wrong." The ways of Providence with nations are ofttimes inscrutable, and it seems presumptuous to judge of them beforehand; yet at this crisis, even to those who humbly await the development of the divine purposes, and are least inclined to pronounce sentence on their fellow-men, the classical axiom cannot but recur: "Quos Deus vult perdere prius dementat." The dogged resolution of the Sultan's Government, standing as it does alone, strikes us as an infatuation, if not as absolute insanity. But whatever Providence may have in view, one thing is clear, that if to war Europe must submit, every Christian, and indeed every true-hearted lover of his race, ought, above all other objects, to desire and to pray that that war may be short and decisive, that it may be restricted within the narrowest possible limits, and that it may issue in the emancipation and future well-being of the Christian races which the Porte has so long and shamefully misgoverned and oppressed. We may find fault with the character of the negotiations that have taken place; we may regret the shortcomings of our own Government; we may even believe that had matters been but better managed war would never have occurred: yet, after all, we must remember that all things are foreseen by the Most High; that He controls the issues even of the events which most we dread; and that we may reasonably hope that when "His judgments are abroad in the earth, the inhabitants thereof will learn righteousness."

The important events which in connection with the momentous question of the East have of late engrossed the public regard, have almost thrust out of sight the previous negotiations. Their failure now renders them matters of comparative insignificance; and even the Protocol—the subject, but recently, of such warm and vigorous debate—now that Turkey has rejected it, is esteemed scarcely worth a passing mention. It may, of course, and with reason, be regretted that when our Cabinet objected to the so-called Berlin Note, it did not then substitute for the project which that note embodied some distinct scheme or proposition of its own. That was a time eminently favourable for successful negotiation, inasmuch as the pride and *amour propre* of Turkey had not then been wounded in the way that it has since been. But what now most concerns us is not to indulge, with reference to the past, in useless and profitless regrets, but to give all heed to our policy in time to come; and especially to be careful that, under no specious plea of treaty obligations, are we led into any course which the conscience of the British nation

and its honour, rightly understood, would unmistakably condemn. Of any such contingency we see no present or immediate risk. The apprehensions of not a few have been excited by the celebrated Tripartite Treaty concluded, after the Crimean War, between England, Austria, and France: the explicit statements of the Foreign Secretary have, however, to a great extent, released us from these apprehensions. It is clear that, notwithstanding the persistency with which certain writers urge that treaties, once signed, must always remain binding until formally revoked, Lord Derby does not hold that view, but readily allows that a treaty, practically, may be cancelled by the force of circumstances and the lapse of time as completely as by a distinct and formal revocation. Our Government has clearly shown that it is amenable to public opinion, and that even its foreign policy will be influenced by a regard to the feelings of the nation, distinctly and forcibly expressed. In the crisis now before us it becomes every Englishman to remember that he has a public duty to fulfil, to aid in forming the sentiment and judgment of the people, and in bringing these to bear upon the Legislature and the Government, so that, come what may, a righteous course may be pursued, and this country pass untarnished through the severe ordeal under which all Europe seems about to come.

The retirement for a time of the German Chancellor from that arena of political activity in which he has so long played a prominent and most effective part has given rise to much speculation—more, indeed, than would seem to be called for or warranted by fact. It seems so natural that a man of Prince Bismarck's high position and immense responsibilities should, after a period of such prolonged contention and unceasing toil, imperatively need a season of repose, that we might not unreasonably regard his absence for a time from public life as anything rather than an occasion for surprise. There is just now a kind of lull in German politics which makes the present as fitting a time as any for the ruling spirit in imperial affairs to retire for a while from the more active duties of his high position. His known views will still direct the councils of the empire, nor will he himself be out of reach should any crisis or emergency arise. His watchful care and personal superintendence, undoubtedly, may at any moment be imperatively called for. There are indications that the Ultramontane party throughout Europe are gathering up their forces for a final conflict, the immediate aim of which will be the restoration of the temporal power of the Pope. The attempts now so vigorously, although as yet unsuccessfully, made in France to stir up the Government to espouse the cause of the Pontiff's temporal dominion, show clearly what is going on. The critical condition of the health of Pio Nono invests this movement with additional and pointed significance. But if Germany pursues her present course, and maintains the Italian alliance, Europe will still be safe, and the clerical plotters against the civil and religious freedom of mankind will once more be put to shame.

Perhaps the most remarkable public document which the Ritualistic controversy has produced is the Memorial which has recently been addressed to the Archbishops and Bishops by the Deans of St. Paul's, York, Manchester, and St. Asaph, and other dignitaries belonging to the High Church party. In that great contention which now divides and distracts the Church of England, special weight and significance attach to such a manifesto. A manifesto it certainly is, although in the guise of a memorial; and it deserves more special notice; inasmuch as it emanates not from the extreme or more fanatical members of the Romanizing party, but from men who, for the most part, have been hitherto regarded as belonging to the moderate

Anglican school—men, moreover, of learning, culture, and position—and who are undoubtedly possessed of an influence not restricted in its operation to clergymen of the type of Mr. Mackonochie or Mr. Tooth. Their sympathies and recommendations are wholly in favour of those who are acting in habitual violation of the law. They disparage both the law itself and its administrators. They attempt to apologize for and to extenuate Ritualistic disobedience, and represent it as a kind of martyrdom. They even proclaim their conviction that to meet the exigencies of the case there must be new laws which must be made by "the Church" (by which they mean the clergy), and that those who make them must be free from the apprehension that their work will be reviewed, or, at any rate, materially altered by Parliament! These are pretensions that might well be put forth by a Becket or a Hildebrand. Under the pretence of desiring to retain the relations between Church and State which have so long existed in this country, nothing less than a complete subversion of those relations is proposed. What is sought, in fact, amounts to a revolution in the Church's "existing relations with the State," which the memorialists profess to be desirous of maintaining; and to initiate this revolution the archbishops and bishops are urged to interpose. Had there been any stretch of authority on the part of the existing Courts, had the law itself been strained, had any disposition been evinced to treat with undue harshness the Ritualistic innovators, there might have been some show of reason for this kind of procedure. But the very contrary has been the fact. What the memorialists style the "coercive measures" now resorted to for enforcing uniformity, and which they describe as having been for centuries happily unknown, have only been resorted to at all after long delays, with much reluctance, and not until it became clear that the Ritualists, in the conduct of the Church Services, and generally, both in their teaching and their worship, were determined, whenever and in whatever it might suit their purpose, to disregard the rubrics, and to set at nought alike both authority and law. As the leading journal pointedly observes, what first strikes the public mind is not that uniformity is sought to be secured, but that the Ritualists have taken steps in the direction of diversity, such as had, in this country, been for centuries happily unknown. Nor indeed is "uniformity" the end desired by those who, in the most extreme and flagrant cases of this "diversity," have set the law in operation. What they seek is only to restrain the most gross and palpable excesses; to arrest the public and unchallenged performance of rites and inculcation of doctrines which manifestly contravene the first principles on which the Church of England is founded, and the observance and enforcement of which, by men who claim to be regarded as her duly authorized ministers, is flagrantly inconsistent with their position, a breach of their most solemn engagements, and a violation of the compact by which they enjoy the privileges and emoluments of the offices they hold. Nor is it less noteworthy that in what the memorialists set forth as required by the present exigencies of the Church—namely, the adoption of new laws and the creation of a new authority—the views, the feelings, and the wishes of the laity are entirely ignored. Whether the Ritualistic clergy are right or wrong in regarding the supreme authority now existing in the Church as "purely secular," they do not venture to discuss. Enough for them that these clergy are dissatisfied with the way in which that authority is wielded. The new authority must therefore be one which all, both of the clergy and laity, shall regard as binding on the conscience; but that it is to be exclusively clerical, none who read the address can have the shadow of a doubt. "The Church" henceforth, in the estimation of these memorialists, meaning by that term the clergy, ought to be independent alike of Crown and Parliament, exempt from all civil authority, and altogether free from popular control. Whilst, however, the Church retains her privileges

and position as the Established Church of this nation, such a state of things can never be; and all such pretensions will, by the Legislature of the country, be repudiated with indignation and contempt.

It is not surprising that the memorial to the Bishops of the Dean of St. Paul's and his High Church brethren should have excited intense emotion, and called forth strong expressions of feeling. Even the reply of the Primate, cautious and temperate as it is, clearly evinces his sense of the absolute incompatibility of the claims which the memorial puts forth with the position of those who have signed it as clergymen of the English Church. His Grace is far too clear-sighted a man not to detect the fallacies with which the document abounds, although, with his accustomed courtesy, he prefers to express his own doubts as to the real purport and scope of the memorial. It is noteworthy that the entire press, almost without exception, criticizes alike the alleged facts, the logic, and the aims of this memorial. The common sense of Englishmen will confirm this judgment. It is no marvel that a document so clearly one-sided in its statements, so illogical in its reasonings, and so audacious in its claims, should have elicited a mass of correspondence in the public journals, or called forth so emphatic an expression of disapproval from the majority of intelligent and reasonable men.

It is supposed in some quarters that the Burials Bill of the Government is likely for this session to be shelved. It has met on all hands with but little favour or support, and has manifestly failed to conciliate the Nonconformists, the removal of whose grievances in this matter was the chief reason for its introduction. The permission to Dissenters to bury their dead silently in the parochial churchyards not only does not satisfy them, but is evidently by the great majority regarded as degrading; whilst, on the other hand, the permission to inter in the churchyards at all without the service of the Church or the presence of an officiating clergyman, is regarded by many of the High Church clergy as a positive invasion of their rights. Between such fires the Government is, of course, in a dilemma, and is now probably convinced that it would have been wiser not to have stirred in this question than to bring in a Bill which has served to irritate an influential section of the clergy without at all satisfying the demands of the Dissenters. So far as the measure is of a merely sanitary character, it might probably meet with but little opposition; but that was not the ostensible ground for bringing in the Bill. The Bill of Mr. Osborne Morgan was last session defeated by a very small majority, and many members of the Conservative party showed a disposition for a compromise. The Ministry undoubtedly felt that a policy of unyielding resistance could no longer with prudence be persisted in; but that being so, it was incumbent on them to ascertain what sort of compromise would be accepted. It was unwise to run the risk of alienating any large class of their supporters without first being sure of conciliating their opponents.

From our Evangelical Alliance intelligence it will be seen that the Swiss Branch have cordially acceded to the suggestion in which the members of the Alliance generally so heartily concurred, that its next General Conference should be held at Basle in 1878. At a meeting of delegates from the various local committees of the Swiss Branch, held at Berne on March 1, it was resolved that this matter was one for the decision of the Swiss Branch in its entirety, and the Committee of the Alliance at Basle were applied to to state whether, on behalf of, and as representing, the whole of the branches in Switzerland, they could undertake to invite

the next General Conference to meet in that city. A favourable answer has been received. The prospect of holding the next Conference at Basle appears to give general satisfaction to the members and friends of the Alliance. As, however, the Emperor of Germany had last year intimated the pleasure it would give him were a General Conference of Christians like that of 1857 to be held in 1878, in the city of Berlin, the Council of the British Organization have addressed a letter to his Majesty, stating the reasons which have led them to the belief that 1878 would be too soon for another such gathering.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, April 18, 1877.

THE PROTESTANT COLLEGES OF MONTAUBAN AND STRASBURG.

The Theological Faculty, or College, of Strasburg is transferred to Paris by decree of the President of the Republic. The Faculty of Montauban is still awaiting not the Ministerial decision, but the vote of the Chambers. If the vote is favourable, the two Faculties will be united in Paris and form one and the same establishment, the constitution of which will be determined according to the advice of authorized representatives of the Lutheran and of the Reformed Churches. Many regret, on account of the students, the noise, temptations, and expense of Paris; but we believe that the advantages, spiritually and intellectually, will far outweigh any inconvenience.

THE CHURCH OF PASTOR BERSIER

has united itself with the Reformed Church of France. The request came spontaneously from the pastors and Church Council of the Etoile, and the whole has been accepted by the Presbyterial Council as an "auxiliary home mission." Pastors Bersier and Stapfer are appointed assistant or "auxiliary" pastors of the Reformed Church of Paris, with a consulting voice in the Council and Consistory. Independently of their present functions, they will be called on to take part in preaching in the official churches, and in the celebration of pastoral acts. All the registers of baptisms, reception of catechumens, marriages, funerals, etc., are to be transferred to the registers of the Reformed Church. These arrangements to be all subject to the ulterior decision of the future Synod. The liturgy will be preserved until the Synod decides with respect to it.

THE FUTURE SYNOD

is looked upon with fear by many parties; clouds gather, and those who would pacify do but stir up more opposition. It is whispered that the Minister of Worship does not wish that it should meet at present, at all events, but that he would fain postpone it indefinitely.

THE "MISSION INTERIEURE,"

whose annual meetings are to take place at Montpellier, is greatly encouraged by the results of the itinerating of the efficient brethren who have placed themselves at its disposal. In the Drôme, M. E. Vernier has found many souls converted, or revived, by the power of the Spirit of God. At the special meetings of St. Croix, where out of seven pastors one only was new to the country, the church was filled to overflowing ten consecutive times during four days. The disciples of Jesus were full of joy, and persons known to be hostile to piety listened with the deepest surprise and reverence to the words spoken of faith and power. The subject brought before the meetings was the truth which saves—*i.e.*, a *whole* Christ, who is made unto us of God wisdom, righteousness, sanctification, and redemption. Christians experienced renewing, unconverted surrendered to the Lord, careless ones were awakened, unbelievers felt their self-righteousness give way. Children have been remarkably brought into the fold. An eye-witness says that for above twenty years he had seen nothing like it. The missionary, M. E. Vernier, is going through the east of the department. Pastor Garnier-Mouton is doing the same in the centre of France. His visit seems to have cheered the stations of evangelization in the Haute-Vienne which many years ago were brought out of Romanism by Pastor Napoleon Roussel and the Evangelical Society. At Guéret the prefect was willing to give the theatre for the meetings, but the Minister of Worship telegraphed a negative to his request. The chapel was crowded. At Montluçon and Commentry,

which are near, the work is prospering among the miners, under the truly fostering care of the young Pastor Seitte, who has been labouring for eight years among them; 300 Bibles and 600 New Testaments have been sold by a colporteur among them during this period. A hundred have given up Romanism at Montluçon, and are faithful Protestants; and the school has fifty scholars.

YOUNG MEN'S SOCIETIES.

The meetings of the group of Young Men's Christian Associations of the South-west took place at Nerac. Bordeaux, Clairac, Gensac, Lafitte, St. Foy, and Nerac have each a small number of members. Bordeaux has nineteen active members, and was ably represented by its Secretary, Mr. T. B. Cowse.

AN EASTER GATHERING: AWARD OF PRIZES.

There are in France many societies for counteracting evil and encouraging good. These are neither exclusively Roman Catholic nor exclusively Protestant; they respond to, and represent, the honest French mind—decidedly the majority in France, who occupy the immense space between Ultamontanism and Freethinking. Such are the Peace Society, the Temperance Society, the Society against the Abuse of Tobacco, the Society for the Encouragement of Good Deeds, the Society for the Development of Popular Instruction and Education, etc., etc. The last-named society held its annual meeting in the Amphitheatre of the Arts and Trades on Easter Monday. About a thousand persons filled all the standing room. The opening speech by the President astonished by its boldness the few Protestants present. Attacking ignorance, he said that fanatical ignorance had given the Gospel to the flames, had armed the murderous hand of Charles v. to commit the crime of St. Bartholomew's Day, and by the Revocation of the Edict of Nantes, had made the pen of Louis XIV. deprive France of her stoutest sons, and thus prepare the excesses of the Revolution of '89, and the subsequent sorrows of France. The thunder of applause elicited, as always, by such statements shows on which side the general feeling is found. Fifty silver medals were given to persons who had been remarkably successful in the training of youth, in the encouragement of education in one or other of its various branches, and to the authors of valuable methods of learning or of books promoting morals and instruction among the masses. Great applause was elicited by the giving of a medal to a *cantonnier* who, when entirely illiterate, at the age of fifty-eight, attended an adult school and persevered until, in an incredibly short time, he is able to read, write, cast accounts, and spell correctly. Several well-known Protestants received medals—among others a pious schoolmaster, M. Heinemann, of Courbevoie, with his assistant; and Miss Blundell, who received a silver medal for editing "Publications for the People"—tracts, and illustrated sheets, comprised in the publications issued in France of the lamented Mr. Henry Bewley, of Dublin—and for the illustrated monthlies, *Ami de la Maison*, and *Rayon du Soleil*. To this lady was also given one of the five gold medals placed at the society's disposal by M. de Larochefoucauld, Duc de Doudeauville. It is encouraging to see this quiet and undenominational evangelization by the press appreciated and so highly approved of by those whom it has especially in view—viz., the general French population—irrespective of religious denomination.

NEW BIBLE AND TRACT DEPOT IN PARIS.

The opening of a *Depôt Central* (4, Place du Theâtre, Français), by our honoured brother, Mr. George Pearse, who has been enabled to purchase the stock of Mr. Bewley's French publications, coincided singularly with the publicity thus given to them. The depôt will also contain the publications of the British and Foreign Bible Society, those of the Religious Tract Society of London, and others, and be a most eligible centre for Christian intercourse, and for information of all kinds respecting the work of the Lord in France and on the Continent.

THE REV. R. W. M'ALL

has opened his twenty-first station at Puteaux, one of the outskirts of Paris; and his twenty-second at Boulogne-sur-Seine, another. He was agreeably surprised recently by the graceful and gratifying gift from Parisian friends of 3,800 francs in an elegant box inscribed, "Voitures." Inside was the explanation; the sum is intended to rescue him and Mrs. M'All from long walks on foot, and from omnibus fatigue and delay, and is to be employed in coach hire.

FATHER HYACINTHE LOYSON

gave his first lecture in the Winter Circus on Sunday, the 15th, before about 4,000 persons who had paid for their seats. "Reverence for Truth—the Basis of Morality," was his subject, and great applause was elicited by his profession of belief in God the Creator, and his enunciation of the fact that truth is the alliance of revealed authority with liberty. Yet a sort of disappointment

was evidently felt; something better was expected.

THE PROTESTANT ANNIVERSARIES.

The annual meetings of the religious societies are taking place while I write. Professor Coulin, of Geneva, Major Malan, and the venerable missionary Moffat are enlivening, solemnizing, and interesting them. The Pastoral Conferences were held in the Presbyterial Hall of the Oratoire; the subjects were "The Position of Evangelical Minorities" and "The Means to hasten the Calling of the Synod." After the reading of a paper by Pastor E. Doumergue, and a long discussion, with interesting details given by the delegates of many of these minorities, struggling or dying out amid Rationalism, it was wisely resolved that no existing society should be drawn into partisanship by sending its evangelists to these necessitous flocks, but that a society should be instituted for the purpose, called an Auxiliary Society. On the second subject, a long discussion ended in voting the following resolution: "That this Conference, unanimous in its sentiments of faithfulness and moderation, convinced that the regular action of the synodical *régime* can alone bring about a solution of present difficulties, charges the Permanent Commission [of the Reformed Church] to request from the Minister the prompt convocation of the Synod." The

DEATH OF MADAME FRANCOIS DELESSERT

leaves a great void in the ranks of Parisian Protestantism. Venerated and loved by high and low, her place will be filled up with difficulty. The population of Passy respectfully lined the streets through which the funeral passed, and tears of genuine sorrow were shed.

SPAIN.

PROTESTANT PREACHING STOPPED AT CADIZ.

The correspondent of a daily journal writes from Cadiz under date of 2nd of April: "On Jueves Santo, or Holy Thursday (Thursday before Easter), King Alfonso honoured with his presence the stately rites of the Church at Seville. While the King of Spain, with his Prime Minister and Señor Silvela, was thus engaged, 400 Spanish Protestants met, as is their wont, in their little chapel, in a narrow street of Cadiz, for prayer and praise. They never dreamt of molestation; it is allowed to worship within walls, each one as he likes. Suddenly, just as the Spanish preacher, a quietly eloquent man, had reached the middle of his discourse, two policemen, in full uniform, entered the building, went straight up to the pulpit, and desired the preacher instantly to 'leave off preaching and dismiss the congregation.' There being no resistance possible to two men armed with swords and revolvers, he did so. In wonderment, anger, and chagrin, the 400 Spanish Protestants wended their way homewards. In the morning Mr. Reade, Her Majesty's Consul at Cadiz, inquired into the matter, and found that this oppressive act had been committed by the alcalde of the city, at the instance of the now notorious Bishop of Cadiz, who had complained that the preacher's voice was heard in the street, and that the service, though conducted with closed doors, was therefore a public manifestation, and an infringement, therefore, of Article XI., and calculated to provoke a breach, etc. Mr. Reade telegraphed at once to Mr. Layard, Her Majesty's Minister at Madrid, and he telegraphed for an explanation of this unprovoked outrage on the religious rights and privileges of Protestant communities to Señor Canovas del Castillo and Señor Silvela, who were both in attendance upon the young King at Seville." According to information received since the above, the Government has issued a circular to the local authorities, prohibiting them from intervening in the affairs of dissenting creeds without instructions from Madrid.

COLPORTEURS ARRESTED.

The local Governors of Alcoy and Zaragoza in Spain have recently distinguished themselves by their animus against colporteurs in the employment of the National Bible Society of Scotland. In February the Governor of Alcoy detained a colporteur overnight in prison on pretence of an informality in his certificate, and next morning ordered him and his companions, who were in charge of a Bible carriage, to leave the town, which they were obliged to do, though bearing a proper licence from the authorities. On the 2nd ult. another colporteur established himself in a booth, hired from the municipality, in the principal street of Zaragoza. A student engaged him in conversation on the outside of the stall, and a number of people had gathered to hear the talk between them. All was going on quietly, when a policeman appeared on the scene, and carried off both colporteur and student to the city guard-house. Here the student was dismissed, but the poor colporteur was detained as though

guilty of some grave misdemeanour. Next morning the Rev. John Jameson, who happened to be in Zaragoza with the American missionary resident in the town, waited on the Governor, and requested his interference. They were informed that the matter had now passed into the hands of the judge, and that the trial must take its course. During the day the colporteur was removed from the guard-house, where his friends had access to him, to one of the prisons of the town. It is currently reported in Zaragoza that several members of the Provincial Council have determined to have vengeance on "the man with the book."

ITALY.

EASTER DAY AT ROME.

A series of letters have been appearing in the *Watchman*, entitled "Letters to My Children from the Continent." They are evidently from the pen of a leading layman, bearing one of the most honoured names known to Methodism for two or three generations. He writes, describing his visit to Rome: "Early in the forenoon of Easter Day we repaired to see the Easter—I was going to write solemnities, but it would be absurd. There was a long and richly-dressed procession, in the middle of which marched, or rather waddled, the ungainly figure and sensual face of Cardinal Borromeo. I am not sure I spell him right; indeed, Nature did not intend him to be spelt. He acted that part in the ceremonial which the Pope used to act on this great festival before the present Pontiff turned, or pretended to turn, sulky. There were beautiful music, hogsheads of tallow and wax, and every shape and colour of vestment. The service itself was that usual at a Pontifical High Mass; and I declare to you that it consisted chiefly of the dressing and undressing and re-dressing of the ugly old Cardinal. It reminded us of dear Dolly and Evelyn, when they have got some new frocks or bonnets for their dolls, spending long, quiet, and happy hours in just putting them on and off. And the Cardinal himself, except at and for brief intervals, was just like a gigantic Dutch doll—as stiff and ungraceful. Now and then the ceremonial required him to take off his gloves and his mitre, or rather, as to the latter, so far to move as to let some obsequious attendant take it off his head. Of his own mere will and act he did little that I saw, except tie the strings of a white apron or petticoat round his portly circumference. When he was at his best he sat in a state of supreme and stupid idiotcy, reminding us of the three huge Chinese idols exhibited some years ago at Knightsbridge. After all was over in the choir-chapel, the whole bevy processed up the nave, and from a loggia, or gallery, just over its centre, all the relics kept at the church were displayed. The crowd was very large; but I noticed that very few showed the slightest respect for the Cardinal and his retinue; and a lady, who has some Roman Catholic sympathies, told me she noticed how few, as compared with former like occasions on which she had been present, took any concern in the exhibition of the relics. But I must not speak too kindly of the crowd, for one of them abstracted my pocket-book, containing my passport, my cards, and some thirty or forty francs. It was thus that we took farewell of St. Peter's. We went immediately to our own Italian service. It was manifest there that 'the Lord' had 'risen indeed,' for He was present to bless us as we sang and prayed together, and Mr. Piggott preached about the 'blessed hope' to which we are begotten by His resurrection, and then we all surrounded His holy table. There was a full and lively congregation, all Italians, except the minister's family and some eight or nine English strangers. It was a great sight, reminding me of a Sunday forenoon service at some village in the depths of a Yorkshire country circuit. Of course, we lunched with Mr. Piggott. Everybody does. Lastly, after dinner, we went to Mr. Van Meter's meeting, and met between one and two hundred Christian people from all parts of the world."

THE PAPACY AND THE PEOPLE.

The acute writer quoted above concludes his letter as follows: "I think that the new state of things must not be too implicitly regarded as final. The Pope is in his second childhood—if, indeed, a man trained for the priesthood ever has a first one, and is not a life-long baby. He is in the hands of the Jesuits, who plot when they dare do nothing else, and, as we well know, must win or perish. The chance of a general European war is greatly in their favour; and men who are furious about Turkey are unconsciously befriending the Papacy. Within the kingdom itself there is a well-disciplined, courageous, self-interested, and pitiably needy army of priests, with the last terrors of life and eternity in their hands, and playing them

upon an ignorant and easy people, though specially so in the wide-spread country districts. The great cities and towns are less subject to these malign influences, though they are comparatively few, and should any serious struggle come, the issue will depend upon their attachment to religious liberty, for on the mere enthusiasm for civil freedom little reliance can be placed. And, miserably enough, the Papacy has driven the bulk of the larger and collected populations into downright infidelity."

GERMANY.

[From our own Correspondent.]

Berlin, April 17, 1877.

ROYAL FAMILY ANNIVERSARIES.

Our Royal Family has just celebrated two important anniversaries in which the sympathies of the nation most heartily joined. On the 22nd of March our Emperor reached the age of eighty. Few men are permitted so long a pilgrimage, and still more rare is so great an age among monarchs. No sovereign of our own royal house ever before reached that age; no other sovereign at present is older, since Pius IX. is no longer among the number of earthly sovereigns. Many were reminded of the words of the Psalmist, and were grateful to God that our beloved monarch was allowed to attain this age and to spend it, after having witnessed so many divine blessings, and having been permitted to take an active share in the political regeneration of Germany.

A few days later, on the 28th of March, three young members of the Royal Family were solemnly confirmed. Princess Charlotte, eldest daughter of our Crown Prince; Prince Henry, his second son; and Princess Louise, daughter of Prince Frederick Charles; were confirmed together by Court-Chaplain Dr. Kögel. It is customary on these occasions for each of the young Princes and Princesses to read aloud a confession of faith composed by themselves. The ceremony was very edifying to all those who had the privilege of being invited.

SERVICES ON GOOD FRIDAY.

Good Friday is considered in Germany as the greatest day in the year, and many who have lost almost all connection with the Church still come to church on that day. Whatever difference of opinion there may be as to the value of these last remains of religious feeling, at all events Good Friday is in Germany a glorious opportunity for bringing the truths of the Gospel before many who otherwise neglect to hear them. It will do little good if they are met with reproaches—as once a minister began by addressing his auditors on that day, "Welcome, ye strangers, in the House of God;"—but the Gospel invitation may prove to be effectual. The German Committee of the Evangelical Alliance arranged for special services on Good Friday in different places at Berlin, and some of these services were well attended.

MR. GEORGE MULLER,

from Bristol, is now in our midst. Since Easter Monday he has given an address here every night. Several pulpits have been gladly opened to him; on other nights he spoke in halls. Especially among the poorer people, he has found many regular hearers. If the work of God done through his agency at Bristol first attracted the notice of people, it is the evangelical simplicity of his sermons which secures for him regular attendants. At the age of seventy-two he is now travelling through the country of his birth, desirous of winning many Germans for Christ. His language is more that of an Englishman than of a native of this country; he speaks without eloquence, but what he brings is the simple Gospel—a style of preaching very necessary for us.

THE REV. DR. HEGEL,

President of the Consistory of the Province of Brandenburg, is about to retire from his position. He has been a faithful servant of his Master, and many Christians regret to see him leave a position of influence in the Church. He rather inclined to the decided Lutheran side; and therefore, in the General Synod, of which he was a member, he often found himself in opposition to the Church Government. He could hardly awaken confidence in his subordinate ministers towards our new synodal institutions. Repeated differences of opinion with the High Consistory have induced him to quit his office.

PROFESSOR BAUMGARTEN

has at last publicly announced that he has left the Protestanten-Verein. Since he censured, at Heidelberg, the intolerance of his fellow-members of the society, this result was inevitable, and we heartily rejoice in it. Baumgarten himself is a man believing in divine revelation; and he often emphatically expressed this even in meetings of the Protestanten-Verein. The difficulties put in his way by the very narrow Lutheran Church Government in Mecklenburg threw

him on the Liberal side. Among the members of the Protestanten-Verein he was not only tolerated, but they were proud of him, because they could declare with an appearance of truth that there was also room for believers in their midst. After the intolerance of the "Liberals" at Heidelberg obliged the believing members of the congregation to build a chapel of their own, the eyes of many were opened. Baumgarten felt it his duty to speak out; but he only found deaf ears. His old friends would not even allow him to defend himself in their religious papers. Baumgarten has now left the society, in order, as he says, to go on his path alone. Let us hope that his honest mind will soon make him find true friends among the Evangelical members of our Church. One thing is gained: the Protestanten-Verein has no longer a "believing" member to boast of.

THE SUNDAY QUESTION.

I once more turn to a question which has, fortunately, begun to be a burning one in our country. The High Consistory has desired all the district synods to discuss the best means of regaining the Sunday for our nation. In the circular in which this is done a very just distinction is made between the Sunday rest and the sanctification of the Lord's-day. On the first point the help of the State is required. We want laws which secure to everybody the liberty to keep the Sunday. The working classes must be protected. Then we want the State to give good example to its own officers. The second point—sanctification—must be gained by Christian effort. Good Christian habits must be acquired in that respect. A member of our German Parliament expressed his wish in the House last week that the Post-office officials might have more liberty on Sunday. The Postmaster-General replied, however, that he thought enough was done for them, and that the public would suffer too much from a greater restriction of postal service on Sundays.

NORTHERN AFRICA.

PREACHING HALL FOR JEWS AND SPANIARDS AT ORAN.

Oran, Algeria, April 5, 1877.

Evangelical Christendom was the first religious magazine in England to publish an account of the extraordinary shaking among the dry bones of the house of Israel in this city, hundreds of whom, of both sexes, besides Spaniards and others, flocked to the French Protestant temple to hear the Gospel of the grace of God; to recount how the temple's doors were rudely closed against the eager crowds, which has scandalized the Christian world; and to insert Mrs. Ben-Oliel's earnest appeal for funds to build a preaching hall, whose doors shall be freely open to the Jews, Spaniards, English, and French. (See *Evan. Chris.*, Sept. and Nov., 1876.)

That narrative and that appeal have been reproduced by the religious press of different lands, evoking the most touching expressions of sympathy with our grievous trial, and generous offers of help for the construction of the urgently-needed hall. Good Pastor Lindström, of Stockholm, has sent 1,384 francs from "Lovers of Israel" in his country, with a most kind letter, in which he writes: "It is with joy and at the same time with sorrow that we have heard of those remarkable proceedings, the temple [or church] being filled with Jewish hearers, and then being closed against your preaching the love of God in Jesus Christ. The Lord's hand is in both these dispensations." These same "lovers of Israel," because they love Israel's King and Saviour, have undertaken to support a Hebrew evangelist in connection with this mission.

The Rev. R. Govett, of Norwich, sent us an affecting address of sympathy and encouragement, signed by himself and fifty-one members of the church of God under his pastorate, and a collection of £14 3s. 2d. Dear friends in Ireland—the Rev. Thomas T. N. Hull, of Dalkey, and Mrs. Lindsay, of Sans-Souci, Belfast—have taken the matter in hand, and the piety of Erin's sons has sent an instalment of £28 15s. The readers of the *Christian* contributed £24 9s. 6d. "A Domestic Servant" in Scotland, with exemplary self-denial, gives £10, the savings of years probably; and I doubt not our Scotch brethren, if somewhat slow in responding, will eventually do their part with their usual liberality. A relative at Putney sends an instalment of £8 4s. Switzerland and the Cape of Good Hope have likewise heard the cry, "Come over and help us," and many devoted servants of God are earnestly at work raising funds for this important object. A sister well-beloved, known in many lands for her works of faith and love—Mrs. Filby, of 10, Church Fields, Norwich—writes to Mrs. B.: "You will be pleased to hear that I have

not had one refusal. One friend sends £10; two others, £5 each: the rest I shall not tell you this time; but I am as busy collecting as I possibly can. Tell Mr. Ben-Oliel he *shall have* his hall, and that very soon."

I will only mention one more instance of Christian liberality. Mr. Budgett, of Ealing Park, Treasurer of the Wesleyan Missionary Society, passed through Oran lately. He had read the narrative and appeal in *Evangelical Christendom*, and feeling a kindly interest in this mission and its labours, was good enough to make inquiries into the circumstances which led to the closing of the temple against the preaching of the Word of Life, and took the trouble to visit the temple, remarking, "This is the kind of church you require," and of inspecting the sites I have in view, of which the one nearest to the Jewish quarter, though the most costly, appeared to meet his approval in preference to any other, for the sake of the Jewesses, who showed a marvellous disposition to listen to the preaching of the Cross, and would not be likely to attend at any greater distance. With his thorough practical knowledge of matters of the kind, he calculated the probable cost of the land and of building, and estimated that £1,500 would be required to construct a satisfactory place of worship, and of this sum he generously offered to contribute £100, provided the other £1,400 are raised. I trust this noble example of liberality and catholicity from a gentleman on the spot will find imitators among the large-hearted whom the Lord has prospered, and who, like him, delight in devising liberal things. I have his sanction for stating the above, that it may stimulate others to do the like, to the praise and glory of God. The prospect of realizing our heart's desire and earnest prayers is most cheering; but still, to build a hall such as Mr. Budgett would approve, I feel that there is room enough for other good people to take an active and practical interest in this enterprise; and as the purpose is to provide "a house of prayer for all people," and not simply to promote any particular "ism," all God's people, of whatever name, all who love the Master's cause, are invited to co-operate, and their assistance would be welcome.

I wish to speak, through *Evangelical Christendom*, particularly with our dear cousins across the Atlantic. A strong sense of duty to the work of God in Spain, endangered at the time by the cantonal revolt and commotions, forced me to shorten a visit to England and hasten to the post of duty at Cadiz, and to forego the great pleasure and honour of taking part in the New York Univeral Conference of the Alliance, notwithstanding the repeated and urgent invitations of the secretaries and other brethren. I thus lost a precious opportunity of renewing fellowship with many dear friends and professors of universities whose acquaintance I had made in different lands, and of enjoying the princely hospitalities of our large-hearted cousins. Well, then, I beg to solicit, instead, their kindly help for the more speedy and more satisfactory accomplishment of this important enterprise; and I hope some of the religious periodicals in the States will reiterate my plea, and plead the cause of general evangelization in Algeria.

It is so rarely, indeed, that the Christian churches are called upon to rear up a preaching hall for Jews, and for Jews who have spontaneously manifested an eager desire to hear the Gospel, that all lovers of Israel in every land should feel it a privilege to take part in the realization of this object. Both Jews and Spaniards are impatient of delay, and are constantly inquiring when they may again hear the message of redeeming love. Only a few days since I dissuaded an Israelite from transmitting to a French periodical a very severe censure and rebuke to the pastors of Oran for closing the doors of their temple against the preaching of the Gospel to the Jews. We go to distant lands and labour for years to bring a solitary son of Abraham to the foot of the Cross, and here are hundreds willing to throng a Christian place of worship, provided someone will tell them in simple but earnest words of Jesus and of His love; but the timid pastors got alarmed at the sight of such eager crowds, and shut the doors of their church in their face. And yet that temple was constructed mainly with the donations of Christian people of all countries!

Grace, mercy, and peace be with all who love our Lord Jesus, and with all the Israel of God!

A. Ben-Oliel.

Home Intelligence.

HIGH CHURCH ADDRESS TO THE EPISCOPATE.

The Dean of St. Paul's has forwarded to the Archbishop of Canterbury the following extraordinary address, which a daily journal gives with the significant heading, "Insurrection in the Church." The Rev. Berdmore Compton, one of its most active promoters, states that it was designed for representative rather than general signature; but he intimates that it is now likely to be signed by "very many other clergy," who "not only concur in its sentiments, but wish for an opportunity of expressing their concurrence":—

"To the Most Reverend and Right Reverend the Archbishops and Bishops of the Church of England.

"We, the undersigned clergy of the Church of England, being anxious to retain the relations of Church and State which have so long existed in this country, venture to express to your lordships, as our spiritual fathers, the great anxiety and distress which we feel at the present position of affairs. On the one side we see coercive measures resorted to for enforcing uniformity, such as have been happily unknown in this country for centuries; and on the other, a determination to endure any suffering rather than submit to a jurisdiction which, rightly or wrongly, is regarded as purely secular. Moreover, we are much impressed by the unsatisfactory character of the authority and arguments to which appeal is made in the controversies now distracting the Church. For whilst the Church of England of to-day has the same right to decree rites or ceremonies, and possesses the same authority in controversies of faith, as the same Church had at any previous period in her history, appeal is now made, not to the living voice of the Church, but to events and documents which have themselves always been matters of controversy. Believing, as we do, in the presence in the Church of her Divine Head, we are convinced that what is required is, not the mere interpretation, however skilful, of existing law, but the living voice of the Church clearly laying down what the law shall be in the future. With this conviction upon our minds, we beg to urge upon your consideration that, in our opinion, no peace can be secured for the Church, nor can her existing relations with the State be long continued, unless laws for the regulation of divine service, and for other spiritual matters of primary importance, are made by an authority which both clergy and laity would feel to be binding upon conscience; and we are equally satisfied that no authority will be considered thus binding which does not proceed from the synods of the Church as well as from Parliament. In saying this we must add that the legislative action of the Church is now paralyzed by the apprehension that when her synodical acts are submitted to Parliament in the constitutional manner, material alterations may be made in them, and that the final result may be seriously at variance with the intentions of the synods, and may become law without their consent. We trust that your lordships will take these representations into your serious consideration, and in your wisdom devise measures to allay the anxiety and distress which is now pressing upon Churchmen.

"London, Easter Tuesday, 1877."

The signatures which follow include the names of Dr. R. W. Church, Dean of St. Paul's; the Rev. R. Gregory, Canon of St. Paul's; Canon Carter, Rector of Clewer; the Rev. Berdmore Compton, Vicar of All Saints', Margaret Street; Dr. A. Duncombe, Dean of York; Dr. Goodford, Provost of Eton; Rev. C. B. Dalton, Vicar of Highgate; Dean Cowie, of Manchester; Canon King, Regius Professor of Theology at Oxford; Bishop Macdougall, Archdeacon of the Isle of Wight; Canon Curteis, Principal of the Theological College, Lichfield; the Hon. and Rev. F. R. Grey, Rector of Morpeth; Canon Ashwell, Principal of Chichester Theological College; the Rev. C. W. Furse, Vicar of Cuddesden, and Principal of the Theological College, Cuddesden; the Rev. E. Talbot, Warden of Keble College; and the Rev. G. G. Perry. A large number of the signataries are proctors in Convocation or *ex officio* members of that body.

The Archbishop of Canterbury has acknowledged the receipt of the address in the following letter:—

"Addington Park, Croydon, April 7.

"My dear Dean of St. Paul's,—I beg leave to acknowledge an address to the Archbishops and Bishops, dated Easter Tuesday, 1877, which you have been kind enough to forward to me.

"I confess myself not quite able to follow the exact meaning of some parts of this address, which probably, like other similar addresses, has been signed by different persons attaching somewhat different meanings to its statements. In particular, I am of opinion that it does not accurately distinguish between ecclesiastical matters judicial and ecclesiastical matters legislative—the former of which are, according to our present Constitution, conducted in a regular gradation of ecclesiastical courts culminating in the Sovereign advised by the Privy Council, such ecclesiastical courts being jealously kept distinct from the ordinary civil tribunals of the realm. I shall, however, I presume, not be wrong in concluding that you desire some alteration of the present arrangements of these courts ecclesiastical, though you do not specify, with any accuracy, the sort of alterations which you think desirable.

"But I gather that the main object of the address is to urge that matters of legislation affecting the Church in its rites or ceremonies, and controversies of faith, should always be submitted to Convocation. It is not alleged that this principle has in any specific case been violated, and perhaps it has escaped your attention that for the last five years, ever since Convocation adopted the Act of Uniformity Amendment Act of 1872, it has been engaged in a task such as that which you rightly consider to be its peculiar function, having been called, by the authority of the Crown, to revise the Rubrics of the Book of Common Prayer—a work which it has not yet accomplished.

"I need scarcely say that I shall take the earliest opportunity of laying the address which you have forwarded to me before my brethren of the Episcopal Bench, and, in their name, I can at once take upon myself to assure you that it will receive most attentive consideration.

"Believe me to be, my dear Dean of St. Paul's, "Yours very truly,

"A. C. CANTUAR.

"The Very Rev. the Dean of St. Paul's."

THE ARCHBISHOP OF CANTERBURY ON "THE CHURCH AND THE LAW."

The Archbishop of Canterbury has just published a letter entitled "The Church and the Law," in which his Grace replies to the letter addressed to him by Canon Carter, of Clewer. Canon Carter's remonstrance to the Archbishop relates to two points—those of ritual and of jurisdiction. With respect to ritual, he endeavours to show, by citing a number of recognized authorities, that he is entitled to condemn the interpretation given to the rubrics by the Judicial Committee of Council, and that the Ritualists are justified in their innovations and their persistency. The Archbishop points out that he is unwarranted in these inferences, which involve "the dangerous principle that private individuals are entitled to add to the prescribed ceremonial of our Church any ceremonies which they themselves or the circle of divines among whom they move believe to be consonant with Catholic usage." Canon Carter is told that he confounds principles of legislation with those of judicial interpretation. The very object of the rubrics is to secure uniformity. As to the question of jurisdiction raised by Canon Carter, his Grace understands the Canon to desire that all ecclesiastical matters involving any change of the law should be settled by the Convocations of Canterbury and York, with the sanction of the Government for the time being, and, it may be presumed, of Parliament, after these Convocations have fully deliberated on the proposed changes, with a newly constituted body of laymen, how to be appointed and selected does not appear. The Archbishop points out that this complicated machine of legislation—the sanction of each and all of its seven factors being required for its working—would be absolutely fatal to all improvement. No such advantages as those which have been obtained for the Church within the last fifty years—such as those effected by calling into existence the Ecclesiastical Commission and the creation of new bishoprics—would be possible under such a system. However, if Canon Carter is convinced of the advantage of these changes, by all means let him and his friends agitate for them. The Archbishop only advises him to have very clearly settled in his mind what are the exact changes which he desires in the existing legislative constitution of the Church, and reminds him that it will be necessary for him as a first step to obtain for them the approval of Churchmen and of the nation generally, including "that overwhelming Protestant majority which constitutes the very backbone of the English Church, and loves it for the very reason that it has ever made a successful protest against those ultra-sacerdotal views which prevailed in England before the Reformation." The letter then discusses Canon Carter's proposals for the reform of the judicial functions of the Church, the objections which have been raised to the Public Worship Regulation Act and to Lord Penzance's Court, and the imperfect repre-

sentation of the Church of England in Convocation. In conclusion, his Grace declares that he will gladly bear his part in any well-considered and wise reforms in which the Church's efficiency may be increased. But he urges the necessity of humility and caution; and warns Canon Carter that he and his friends are in danger of "having their liberty curtailed if they take any rash steps." "The Church of England," says his Grace, "as at present constituted, wishes to treat extreme High Churchmen with all fairness, but would not endure their assuming a supremacy." "There must be a limit to the Church's forbearance, and I confess to much fear lest the intemperate and lawless acts and words of earnest men may not do both them and us and the cause of Christianity irreparable mischief."

CONVOCATION OF YORK.

The Convocation of the Northern Province was formally opened on the 17th ult., in the Chapter House at York, and the proceedings were then adjourned by the President, the Archbishop, to Archbishop Zouche's Chapel. A number of petitions were presented, one of which was signed by 15,000 working men; and another of the same purport, which we subjoin, by a number of the upper classes, including sixteen peers. Similar petitions are to be presented to the two Houses of Convocation of Canterbury by the Bishop of Lincoln and Canon Gregory:—

"To the Right Reverend and Reverend the Convocation of the Province of York in Synod assembled.

"The humble petition of the undersigned, laymen of the Church of England, respectfully submitting to your Right Reverend and Reverend Synod that we, in common with many other members, both clergy and laity of that Church, are much distressed at the unsatisfactory relations at present existing between the spiritualty and the civil authorities of the realm. We believe that these unsatisfactory relations arise partly from causes of long standing and partly from recent occurrences.

"We therefore humbly pray your Right Reverend and Reverend Synod to take into your consideration how the existing distress may be most effectively relieved, to the glory of Almighty God, the peace and prosperity of His Church in England, and the good estate of the whole realm; and in particular we pray the attention of your Right Reverend and Reverend Synod to the question of the ecclesiastical judicature, as one which requires grave and immediate consideration, so as most firmly to secure the spiritual liberties of the Church of England."

The President stated that it was proposed that this very important petition and others on the subject of the Public Worship Regulation Act and the position of Church and State, should be referred to a committee of the two Convocations sitting together.

THE CHURCH OF IRELAND.

The third General Synod of the Church of Ireland assembled in Dublin on the 10th ult. The Primate (Dr. Beresford) delivered an opening address, in which he alluded to the attempts now being made by a large body of the clergy and laity to un-Protestantize the English Church, and reminded them that the knowledge of what was occurring there should make them cautious in their deliberations, so as to save their Church from internal divisions. A lengthened debate took place on a proposal to accept State aid for Church schools by placing them under the National Board. The motion was opposed by the advocates of denominational education, and finally a decision was shelved by passing a motion for the adjournment of the House. The final bills for the revision of the Prayer Book also occupied much of the time of the Synod.

ENGLISH EPISCOPALIANS IN SCOTLAND.

The Right Rev. Bishop Beckles, formerly Bishop of Sierra Leone, has been for some weeks in Scotland, exercising episcopal functions. Of these the English Episcopal congregations there have been for some time past deprived in consequence of their refusal to become identified with the Scottish Episcopal Church, which they regard as less decidedly Protestant than the Church of England. Addressing a meeting of English Episcopalians, residing in Scotland, held at Glasgow, on the 12th ult., Bishop Beckles explained the circumstances under which the matter had been brought under his notice by Lord Shaftesbury and Mr. Burns. He said that the call was as unexpected as had been his appointment to the bishopric of Sierra Leone. But he added, as "I considered it involved a matter of Protestant truth, I felt bound to say 'Yea,' and accept the invitation." A correspondence has been published, in which Bishop Beckles is called upon to justify his conduct by "Robert, Bishop of Moray, etc., Primus," and by "Henry, Bishop of Edinburgh." In reply to the latter, Bishop Beckles informs Dr. Cotterill that his letter confirms the opinion which he (Bishop Beckles) had formed of the arrogant claims of the Scottish Episcopal Church; and that

he shall continue to exercise his office in order to do all in his power to assist the Protestant English Episcopalians in Scotland.

MR. GLADSTONE ON PREACHING.

There have been conferences held, for some time past, at the City Temple, after the mid-day service, on Thursdays, on modern English preaching. The specific topic has been, of late, "What is demanded from the Pulpit by the Pew?" Laymen have been especially invited to take part in the discussion, and among those who have availed themselves of this invitation are Mr. W. Cowper-Temple, M.P., and Mr. Gladstone, M.P. The latter, in the course of his address, said: "We are here upon common ground, with a great and mighty function, belonging from the first especially, almost exclusively, to revealed religion—a function the efficacy of which must undoubtedly depend in the main upon the matter which is preached. We are here as Christians—and you are fitter, I have no doubt, to impress that upon me—and it is the preaching of Christ our Lord which is the secret and substance and centre and heart of all preaching, not merely of facts about Him and notions about Him, but of His person, His work, His character, His simple yet unfathomable sayings—here lies the secret, the art of preaching. But I take it that, independently of its great and sacred aim and of the matter to be taught, preaching is an art, and that in the careful consideration of that art lie many secondary but not unimportant means for the more complete and perfect attainment of the end. I think that, upon the whole—at least, I speak of the religious body with which I am chiefly conversant—the pulpit gets somewhat less than justice from those who sit beneath it. Anyhow, that complaint of 'commonplaces' is one, doubtless, very often urged with truth, but sometimes urged without sufficient warranty or justification. The real reason in a large number of cases—though I by no means say in all—why the declarations from the pulpit are thought to be 'commonplaces' is because there is some deficiency in that healthy appetite by which they ought to be received by the pew. In one of the short but beautiful poems by Gray—and Gray never wrote anything which was not beautiful—he describes the case of an invalid whose recovered health just enables him to go forth from his house and return to the beginnings, at least, of common life—

> "The common air, the sun, the skies,
> To him were opening Paradise."

What can be more common than the air, the sun, the skies? But to him they were 'opening Paradise,' not because they were anything more in themselves than they were for multitudes who wandered under them unheeding and ungrateful, but because by the stern lesson of his privations he had learnt how precious they were, and returning energy and health made him know the high value of those blessings; and so I am convinced that in proportion as that healthy appetite can be encouraged and stimulated, the range of these complaints of 'commonplaces' will be greatly and materially narrowed. But here I will remind you of an old couplet of one of our sacred poets—I mean the excellent George Herbert—

> "The worst of preachers have something good; if all want sense,
> God takes a text and preacheth patience."

Referring to the opposition to preaching displayed by some men of science, Mr. Gladstone said he deemed it to be in part a reaction from another state of things, and that those who have taught religion have been not sufficiently careful to avoid placing stumbling-blocks in the way of their brethren "by factitious modes of representing divine truth, by thin accretions of opinion adhering to the body of the Gospel which, growing by a process of nature, which do not belong exclusively to the Roman Catholic Church or to any Church in particular, which, by the process of nature, are ever in necessary growth, and which there is a tendency in us too much to treat, perhaps, as portions of the Gospel, when, on the contrary, they only, perhaps, tend to obscure and even bar the way in many enlightened minds." He added that "not only the substance of the thing taught, but the manner of the thing taught, should be contiguously studied, that the precept not to offend 'one of these little ones' should be remembered in its application not merely to those who know themselves to be little ones, but to all who are little ones in reference to divine truth." He next spoke on the question of preparation, and observed that there could not be too much preparation, if it be of the right kind. "No doubt it is the preparation of matter; it is the accumulation and thorough digestion of knowledge; it is the forgetfulness of personal and selfish motives; it is the careful consideration of method; it is that a man shall make himself as a man suited to speak to men, rather than that he should make himself as a machine ready to deliver to man certain preconceived words. In that kind of preparation I hope we are continually ad-

vancing, as far as I can understand, in the Nonconformist Churches as well as in the Church of England. It is now nearly forty years—at any rate, it is more than thirty years—since it fell to my lot to make the acquaintance of a man who has been often and favourably heard of in this country, during late years, for his uprightness and learning. I mean the celebrated Professor of Munich, Dr. Döllinger; and he said to me at the time, 'Depend upon it, if the Church of England is to make way and be a thoroughly national Church' (he did not speak of competition with Nonconformists at all, but in its relation to the great bulk and body of the people), 'they must give up the practice of preaching from written sermons.' He told me this rather in regard to and as indicating a local usage at Munich. He said: 'We have a principle among us that where there are difficulties in obtaining what I may call free preaching—unwritten sermons—by the ordinary machinery, we have resorted to extraordinary machinery. The parishes in those places are all of them filled up by native priests, priests belonging to the district, but it so happens that they are not ready speakers, and in consequence the usage has been adopted, and it is now the regular rule, that while there is one of the natives who is a priest of the parish and carries on its ordinary labours, there is invariably chosen a lecturer who preaches.' But do not let us suppose that because the principle is to be adopted there will be a smaller necessity for knowledge and cultivation on the part of those who are to preach. On the contrary, it is only out of the full heart and the well-furnished mind that good extemporaneous preaching can proceed. Personal peculiarities no doubt ought to be kept within bounds, but, depend upon it, they ought not to be altogether renounced. When you come to a really considerable preacher you will not find one of them who has not distinctive marks, just as you will never find one human face that is worth the wearing that has not got, in some shape or other, some distinctive marks. If I go back myself upon remarkable preachers whom I have heard, I heard Dr. Newman about forty years ago. That was before the era of the controversies with which his name is connected; but, controversy or no controversy, battle or no battle, a man like Dr. Newman, with his deep piety and his remarkable gifts of mind, could not but be a great object of interest. Dr. Newman, when I was an undergraduate at Oxford, was looked upon rather with prejudice as what is termed a Low Churchman, but was very much respected for his character and his known ability. He was then the Vicar of St. Mary's at Oxford, and used to preach there. Without ostentation or effort, but by simple excellence, he was constantly drawing undergraduates more and more around him. Now Dr. Newman's manner in the pulpit was one about which, if you considered it in its separate parts, you would arrive at very unsatisfactory conclusions. There was not very much change in the inflection of the voice; action there was none. His sermons were read and his eyes were always on his book, and all that, you will say, is against efficiency in preaching. Yes, but you take the man as a whole, and there was a stamp and a seal upon him; there was a solemn music and sweetness in the tone; there was a completeness in the figure, taken together with the tone and with the manner, which made even his delivery, such as I have described it, and though exclusively with written sermons, singularly attractive." Mr. Gladstone's next illustration was Dr. Chalmers, whose accent in preaching "was a considerable impediment. Notwithstanding that, it was all overborne by the power of the man in preaching—overborne by his power, which melted into harmony with all the adjuncts and incidents of the man as a whole; so much so that the accent of Dr. Chalmers was distasteful, yet in Dr. Chalmers himself I would not have it altered in the smallest degree." Mr. Sheil was the last example quoted by Mr. Gladstone. Mr. Sheil's voice he described as resembling "a tin kettle battered about from place to place, producing a succession of sounds as it knocked first against one side and then against the other," but he added that in anybody else he would not like to have listened to that voice, yet in Mr. Sheil he "would not have changed it, for it was part of a most remarkable whole, and nobody ever felt it painful when they listened to it. He was a great orator." Mr. Gladstone concluded his address by enforcing from these three examples "the general principle—Let the preacher never forget the reality of the man; let him never become a conventional being; let him never adopt—you won't misunderstand me if I use a homely phrase—the mere slang of religion; for there is a slang in religion—that is to say, there is an illegitimate growth of vulgarity and dialect in religion as in everything else; let him retain his reality as a man, and in proportion to the sense he entertains of

the immeasurable dignity and power of the office he has to fill and the instrument he has to wield, let him extend a proportionate and corresponding care in the cultivation, aye, of the very smallest incidental qualities that he thinks may contribute to the fuller accomplishment of his work." The right honourable gentleman resumed his seat amid applause.

DEATH OF THE HON. WILLIAM ASHLEY.

It is with deep regret that we announce the death of the Hon. Anthony William Ashley, Master of St. Catherine's Hospital, the only surviving brother of the Earl of Shaftesbury. He had been spending the winter at Cannes, and was at Mentone, on his way to Italy. He had been in excellent health, when he experienced a sudden attack of inflammation of the lungs, occasioned by driving in an open carriage when heated by exercise, which proved fatal. He was the second son of Cropley, sixth Earl of Shaftesbury, by Anne, eldest daughter of George, third Duke of Marlborough. Born in October, 1803, he married, in 1831, the eldest daughter of the late Colonel Hugh Baillie, M.P., of Tarradale. "He was," says the *Record*, "a man of consistent Christian principles and character, warmly sympathizing with the same charitable and religious objects which engage the attention of his distinguished brother. A wide circle of attached friends will miss his genial society; but most of all will he be lamented by the poor. It has been said by one well entitled to speak on the subject, 'If mourners were needed, let the inquiry be made in Bethnal Green parish. Yet he had a simple Evangelical heart, God be praised, with no notions of merit.'"

Mr. Ashley was Attaché to the Embassy at Vienna in March, 1830, but shortly afterwards quitted the diplomatic service to become attached to the Court. In 1834 he was made Treasurer and Vice-Chamberlain to Queen Adelaide, an office which he held till her Majesty's death in December, 1849. He was appointed by Queen Adelaide on her landing at Portsmouth, in May, 1839, after her residence at Malta, as successor to the late General Sir Herbert Taylor, Master, Governor, and Keeper of the Royal Hospital of St. Catherine, in the Regent's Park.

The Hon. Wm. Ashley was a warm friend to Christian union, and had been for several years one of the Vice-Presidents of the Evangelical Alliance.

Miscellanea.

THE PRIME MINISTER OF MADAGASCAR.

The following communication, which has reference to a letter quoted in our March number from the *English Independent*, reaches us from Edinburgh. We may add, that Mr. G. F. White, for many years a Director of the London Missionary Society, calls upon the readers of that journal to suspend their judgment on the matters to which the letter relates:—

To the Editor of the Evangelical Christendom.

Sir,—As a native of Madagascar, and acquainted with the state of matters in the island at the present time, allow me to correct several gross misstatements in the anonymous letter you quote from in the March number of your magazine. I shall refer to only one point—the treatment Dr. Davidson has received; but my story will tell its own tale.

When the Prime Minister was unwell in May, 1875, at Ambohimanga, a town about twelve miles from the capital, he called for Dr. Davidson. The doctor came, and offered to wait until the Prime Minister should give him permission to leave. The doctor, however, did not fulfil his promise, for he did not wait even the arrival of the messengers from the Prime Minister, but left for the capital. The Prime Minister, taking no notice of this, sent one of his sons to tell Dr. Davidson of his state, but the doctor would not see him. After some time he sent another messenger to Dr. Davidson, but he also was treated with similar contempt. Pressed by his sickness, the Prime Minister called for Dr. Mackie, who was then a colleague of Dr. Davidson, and he was in attendance for some time. But soon Dr. Mackie was obliged to leave Madagascar for the Cape of Good Hope, because of some differences between him and Dr. Davidson, and although the Prime Minister asked him to stay, he determined to go. The only thing which the Prime Minister could then do was to send for Dr. Parker, who lived about two hundred miles from the capital, to attend him.

As soon as Dr. Mackie left the capital, Dr. Davidson put an article in the Malagasy *Gazette*, saying that in future his patients

would have to pay fees, which were higher than they could afford. The consequence of this was, that the people asked the Queen to get doctors for them, and she accordingly did so. This excited a great disturbance in the country, for now it was seen by the public that Dr. Davidson and the Government acted antagonistically, and older people said, "See the cunning of the foreigner coming out, for he came to us as a missionary, but now that he has got the people's favour, he wants to overturn the government." Dr. Mackie had by this time reached the coast, but the Prime Minister made known to him the people's complaint on account of Dr. Davidson's demand for heavy charges, and entreated him to come back. On this Dr. Mackie yielded to the Prime Minister's request and returned to the capital. Dr. Mackie's presence in the capital made Dr. Davidson more furious, so that he took the further step of refusing altogether to attend the chiefs and officers, more especially those who were related to the Prime Minister. This produced a greater agitation among the people, and fear arose that the old rebellious spirit in the country would be rekindled; for we must remember that immediately before the accession of the present Queen, a strong party, most of whom were good friends to Dr. Davidson, and whose relatives still have considerable influence in the capital, had attempted to put an opponent on the throne. To prevent any further commotion, the only course left for the Government was to keep Dr. Davidson quiet; but he would not be quiet, and so matters went on from bad to worse, until last November Dr. Davidson departed for the Mauritius. And now peace is being gradually restored in the island.

I am sorry to have troubled you with so long a letter, but this was necessary, to show that there is never smoke without fire.

I am, Sir, yours respectfully,

ANDRIANALY.

THE FREE CHURCH OF SCOTLAND has now more than a thousand ministers. It started with less than five hundred, so that in thirty-four years its ministry has just doubled.

MR. SPURGEON, speaking at the thirteenth annual conference of the Tabernacle "Pastors' College," held on the 9th and 10th ult., stated that the band of ministers trained there now numbered 400 members. In twelve years they had received returns of 28,820 persons who had confessed their faith by baptism, and these were only a part.

THE POPE, with a view to prevent the Italian Government from complying with any possible demand for Cardinal Ledochowski's extradition, has called him into the Vatican to live.

SIGNOR GIRONE, minister of the Italian Methodist Church in Rome, has been created Knight of the Order of the Crown of Italy, for his services in the education of the young.

HELP FOR THE WALDENSES.—Referring to Signor Prochet's scheme to get some of the wealthier Scottish congregations to undertake the maintenance of fixed stations, and so to leave the general missionary funds of the Waldensian Church free to support the new stations which they are loudly called upon to occupy, the *Free Church Record* states that in Glasgow three congregations have agreed to maintain three such stations. In Edinburgh, for some time past, the Broughton Place United Presbyterian congregation has maintained Messina; and St. George's Free Church has undertaken to uphold the congregation at Milan. Other congregations, either singly or in groups of two or three combining, are moving in the same direction.

THE REV. W. S. RAINSFORD, son of the Rev. Marcus Rainsford, has been preaching to large congregations in the Cathedral at Toronto. The *Toronto Globe* says: "Mr. Rainsford has taken almost all classes within the Church of England by storm, and seems to have broken down the walls which separated the different sections of the Anglican communion from each other, as well as from other Evangelical and Protestant Churches. There have lately been witnessed in the Cathedral Church of Toronto occurrences which but a short time ago would have been declared not only unlikely, but absolutely impossible. Anglicans and Methodists have fraternized; Baptists and Presbyterians, without the slightest claims to apostolic succession, have raised their voices within consecrated buildings, and in extemporaneous prayer have led the devotions of earnest and orthodox Churchmen. The Low and High have found a common ground to meet upon, and Puseyites and Evangelicals have, with almost equal fervour, sung conventicle hymns, and countenanced unrubrical innovations. Perhaps there is no other cathedral building within the pale of the Anglican Church in all its sections which has ever been the scene of such transactions."

Monthly Survey of Missions.

TURKEY.

The Rev. H. N. Barnum, a missionary at Harput, Eastern Turkey, finds that the most successful way to carry on his work among the Turks is to "teach them truth thoroughly first in the Sunday-school; and hence the Sunday-school has become as important in Turkey as preaching services. Often the former is more fully attended than the latter are, non-Protestants often going to study the Word of God when they would not stay to hear what a mere man would say. No member of the congregation regards himself as too old to study the Bible. The term Sunday-*school* does not suggest to any one that it is a place for mere children; but all regard it as a duty and a privilege to be where the truths which God has given to man are the subjects of careful study—and this, too, while the Bible is the book read more than everything else at home. In this way these simple people, many of whom a few years ago did not know how to read, are becoming more familiar with the Scriptures than many of their brethren in more favoured lands who have enjoyed the privileges of a Christian education from their infancy."

INDIA.

The first episcopal act of Dr. Johnson, the new Bishop of Calcutta and Metropolitan of India, was to consecrate the Rev. Dr. Edward Sargent and the Rev. Dr. Robert Caldwell, in Calcutta Cathedral, to be Coadjutor-Bishops for the Tamil Native Churches, in the diocese of Madras. Bishop Johnson was assisted in the solemnity by the Bishops of Madras, Bombay, and Colombo. Both the new bishops are veteran missionaries, Bishop Sargent in connection with the Church Missionary Society, and Bishop Caldwell in connection with the Society for the Propagation of the Gospel. Each is sixty-two years of age. This event may be regarded as an intermediate step towards a native episcopate.

Dr. Sargent reports that in the seven districts of Tinnevelly under his charge—which do not include Mengnanapuram, where the Christians are most numerous—the returns for 1876 show 448 more converts, 683 more baptized, and 122 more communicants, than those for the preceding year; and the contributions to the Native Church Fund were Rs. 300 more. The baptisms during the year were 218 adults and 717 children; but of course there were many deaths in a population of 20,000 native Christians.—*Church Missionary Gleaner.*

Miss Calhoun, a missionary of the American United Presbyterian Mission, writes from Dharmasala, that there are never less than one hundred present at her Bible-class. Hindus and Mohammedans who met there used to draw aside their garments as though each other's touch was pollution. The Mohammedans would close the Testament and commence to express their disgust by spitting, if there was any mention of swine in the lesson; and the Hindus did the same when they read of the killing of the fatted calf.

CHINA.

Mr. Wolfe's Annual Report of the Fuh-Kien Mission for 1876 has been received, and again tells of most remarkable progress. Nineteen new stations were occupied by Chinese evangelists during the year. The baptisms were 312—259 adults and 53 children. The converts generally had suffered great persecution, and several inquirers fell back, but not one of the baptized. At the annual conference at Fuh-Chow in October, 160 were present, either lay agents or delegates from the various congregations. Those who know the history of the mission will rejoice to hear that A-Sia, the wealthy head-man of A-chia, has been baptized at last.—*Church Missionary Gleaner.*

WESTERN AFRICA.

The *Church Missionary Intelligencer* reports the destruction by fire of two churches at Lagos and two at Abeokuta on the very same day, in January last. At Abeokuta there were two fires at once. One consumed the churches at the Igbein and Kemta stations, and the house and much property of Mr. George, the native catechist; from the other the church and mission premises at Ikija had a narrow escape. Of the fire at Lagos, which destroyed the Breadfruit and Ebute Ero churches, the infant school-room at the former and the house of the native pastor (Mr. Morgan) at the latter station, and a great number of houses, we have accounts from both the Messrs. Johnson, the out-going and in-coming pastors of Breadfruit. Mr. Henry Johnson writes: "A heavy calamity has befallen us. A great fire, the like of which has not been seen here for the past eighteen years (according to the testimony of the

old residents), broke out on January 30, and destroyed a very important part of Lagos. Never in my life have I seen the like of such a conflagration. It was astonishing even to the people of Lagos themselves, much as they were accustomed to witness such annual ravages. Up to this moment the full extent of the ruin occasioned by the fire has not been ascertained; but what we do know is that two churches, one chapel, three mosques, and between 1,000 and 2,000 houses and huts were burnt down, that a considerable amount of property was consumed, and that seven lives were lost!" The fire arose from the observance of some heathen funeral custom.

CENTRAL AFRICA.

The London Missionary Society have bid farewell to their first party of missionaries proceeding to Ujiji, Lake Tanganyika—the Revs. Roger Price, J. B. Thompson, and Arthur Dodgshun—at a public meeting summoned for the occasion. The speakers included these missionary brethren; the Rev. J. Cockin, who goes to occupy a station in the Matabele Country; and the following gentlemen: Mr. W. H. Willans, who occupied the chair; the Rev. Dr. Mullens; the Rev. C. T. Perks; Mr. Hutchinson, Lay Secretary of the Church Missionary Society; and Sir Charles Reed. The concluding prayer was offered by the venerable Dr. Robert Moffat. The meeting was a most enthusiastic one, and the leader of the mission, the Rev. Roger Price, confessed himself moved by it.

MEXICO.

Mr. Pascoe writes: "During this month I sent out two Bible colporteurs on behalf of the British and Foreign Bible Society. In the first town they stopped at, not far from Toluca, a mob surrounded their lodging, and they escaped only owing to the arrival of the guard, and had to pass the night in the barracks for safety. They returned, and I sent them out again, but on their way back to Toluca they were attacked by six respectable Catholics, well mounted and armed, who surrounded them, fired a pistol-shot, robbed them of all they had, made a fire in the road, and burnt all the tracts, sending the Bibles off to the nearest town to be burnt on the *plaza*. The worthy Catholics then declared that their object was to take their lives, that for days they had been seeking them; and they drove the poor fellows towards the mountains to hang them there, when the unexpected arrival of some travellers induced them to ride off, although the new comers were too afraid to interfere. I laid the particulars before the Governor, but he took no notice whatever. In the city of Puebla, last week, a plot to massacre the Protestants there was discovered; the authorities acted well, and several prominent citizens are in prison charged with being implicated in the plot. The worst is, that the dangers attending open propagation deter our Mexican brethren, and we are reduced almost entirely to tract-distribution for spreading the Gospel in regions about us."

AUSTRALIA.

The *Auckland Church Gazette* gives an account of the appointment of the new Bishop of Melanesia. In his opening address to the General Synod on January 25, the Primate stated that he had received from the members of the Melanesian Mission a formal recommendation of the Rev. John Richardson Selwyn, M.A., for the vacant office of bishop, and on the following day the Bishop of Auckland moved that Mr. Selwyn be appointed to that office by the Synod. The Bishop proceeded to explain how the appointment of a missionary bishop had become part of the inheritance of the Synod. He then related how the present head of the mission and another clergyman had been unable to undertake the work; how they had recommended the Rev. J. R. Selwyn, who had then recently joined the mission staff from England, who was reluctant to accept so grave a responsibility at that time. In anticipation of the meeting of the General Synod at Nelson in 1877, the members of the mission in 1876 drew up a second formal recommendation of Mr. Selwyn, who had given them reason to believe that he would not now decline the office of bishop if he was appointed thereto by the General Synod. The Bishop of Auckland then dwelt upon some of the special qualifications of Mr. Selwyn for the office—qualifications which he had inherited from his father, the founder of the mission; his unselfishness, his energy of mind and body, his unfailing courage, his varied experience, his fondness for a sea life, his power of attaching to himself those who loved what was manly and true. The Bishop of Auckland's motion having been seconded by the Rev. R. S. Jackson, the whole Synod knelt down and prayed in silence for some time; and then the Rev. John Richardson Selwyn was unanimously appointed to the bishopric of Melanesia.

Evangelical Alliance.

PROCEEDINGS OF COUNCIL.

A meeting of Council was held on Thursday, April 12; Lord Alfred S. Churchill in the chair. After reading the Scriptures, prayer was offered by the Rev. Robert Johnston.

The Rev. R. C. Billing, M.A., of London, T. H. Hodgson, Esq., of Carlisle, and W. C. Jones, Esq., of Warrington, were unanimously elected members of the Council.

The following persons were unanimously admitted to membership:—

R. W. Murray, Esq., Warrington.
Wm. Beamont, Esq., Warrington.
Joseph Forster, Esq., Carlisle.
Henry Carr, Esq., Carlisle.
R. J. Brown Paterson, Esq., Helensburgh.
J. Cremer Clarke, Esq., M.P., Abingdon.
The Rev. Robert Bren, Reading.
The Rev. Seymour H. Soole, Reading.
Colonel Charles Elliot, C.B., London.
The Rev. John Clifford, M.A., LL.B., London.

The Secretary announced that W. C. Jones, Esq., had sent a donation of £100 to this society. It was moved by Colonel the Hon. Strange Jocelyn, seconded by John Finch, Esq., supported by John Holt Skinner, Esq., and resolved: "The Council having had reported to them that a donation of £100 had been made to this society by W. C. Jones, Esq., of Warrington and Brighton, instruct the Secretary to convey to him their best thanks for his generous aid rendered to the important objects, British and Foreign, of this Alliance."

INTOLERANCE IN KURDISTAN.

The Secretary read a letter from the Rev. Craufurd Tait, Chaplain to the Archbishop of Canterbury, inclosing a letter which his Grace has addressed to the Patriarch, Mar Shimoon, with reference to the recent treatment shown to the American Presbyterian missionaries. It was then moved by Donald Matheson, Esq., seconded by R. N. Fowler, Esq., and resolved: "That the Secretary be instructed to acknowledge the receipt of the communication from the Archbishop of Canterbury, and to convey the best thanks of this Council to his Grace for his letter addressed to the Nestorian Patriarch. The Council express the hope that his Grace's communication will be effectual in removing the grievances complained of by the American missionaries, who have long laboured with much success and blessing among the ancient community of the Nestorians in Turkestan and Oroomiah."

PROPOSED GENERAL CONFERENCE OF THE ALLIANCE IN SWITZERLAND.

The Secretary read the following letter addressed to this Council from the Secretary of the Swiss Branch of the Alliance:—

[Translation.]

"Evangelical Alliance, Swiss Branch,
"Central Committee,
"Lausanne, March 9.

"To the Committee of the British Organization.

"Beloved and Honoured Brethren,—At the request of our Committee, a meeting was held in Berne on the 1st inst., attended by delegates from the several Committees of the Swiss Branches of the Evangelical Alliance, with a view to arrive at a definite result on the question of the next General Conference. Professor Viguet, President of the Swiss Branch, occupied the chair.

"The meeting passed a resolution that the subject was not one for the decision of any local committee, but for the Swiss Branch in its entirety. This meeting then resolved that the Committee of the Alliance in Basle be requested to consider whether it could undertake the charge of holding the next General Conference in that city on behalf of the Swiss Branch.

"We have the happiness to inform you that, after much consideration and prayer, the Committee at Basle has expressed its willingness to invite the Conference to hold its meetings in that city. After Easter a special committee will be appointed to undertake this important matter, whose members will put themselves in communication with your Council. And now we rely on your prayers and on your active support for the carrying out of an enterprise of this importance, and one so considerable when you remember the limits of our small country. Above all, we rely on the grace and goodness of our Lord in directing our deliberations and crowning them with His blessing. Our brethren in Basle are disposed to suggest 1878 for the proposed General Conference.

"Accept, esteemed and honoured brethren,

the assurance of our cordial and Christian affection.

"For the Committee of the Swiss Branch,

"A. BONNARD, Secretary."

The Secretary was instructed to express to the Committee and members of the Swiss Branch of the Evangelical Alliance the Christian salutations of this Council, and their grateful appreciation of the kindness which has prompted their Swiss friends to comply with the suggestion to hold the next General Conference in that attractive land. The Council would very cordially thank their esteemed friends in Basle for consenting that the proposed Conference be held in their city in 1878, and would fervently hope and pray that the occasion may be fraught with much blessing to their Swiss friends and to the Christian Church at large.

A letter was also read from M. A. Vischer-Sarasin, Chairman of the Basle Committee, informing the Council that representatives of the various Committees of the Swiss Branch of the Alliance were about to meet to take steps for the constitution of a special committee for making arrangements in view of the proposed Conference to be held in that town. Thursday, the 26th of April, had been fixed for the meeting, and the wish was expressed that the Rev. James Davis would be present to confer with them on that occasion. The Council instructed their Secretary to comply with the request.

ADDRESS TO THE EMPEROR OF GERMANY.

The following draft of an address from this Council to his Majesty the Emperor of Germany was submitted and approved:—

"The Council of the British Organization of the Evangelical Alliance solicit your Majesty's permission to convey the expression of their profound respect and their grateful appreciation of the interest shown on various occasions by your Majesty, and also by her Majesty the Empress-Queen, in the objects and operations of this society.

"The Council heard with the liveliest satisfaction of the gracious reception accorded by your Majesty last year to their Secretary, the Rev. James Davis, and the communication with which he was then honoured, on the subject of holding in 1878 a General Conference of Christians of various nations, in the city of Berlin, similar to that which was held in 1857, under the distinguished patronage of your Majesty's illustrious brother, the late King of Prussia.

"The Council beg to inform your Majesty that they communicated without delay the gratifying intelligence to the Committees of the various European and other Branches of the Alliance, by whom it has been carefully considered, with a view, if possible, to profit by an occasion of such signal importance.

"After mature deliberation, and consulting with influential friends interested in the subject, the Council have been compelled to arrive at the conclusion that the year 1878 would be too soon for the proposed Conference in Berlin; that in order to secure the unanimity required, and to obtain, under the divine blessing, a success commensurate with the objects sought to be advanced, a more favourable period should be selected; and that in the meantime an Alliance Conference be held in the town of Basle, Switzerland, the Swiss Branch having kindly given their consent to this proposal.

"The Council would most respectfully submit this communication to your Majesty, believing that, under the peculiar circumstances, it will receive your Majesty's gracious approval. They also express the hope that, should events be favourable for holding a Conference in Switzerland next year, it will, through the blessing of God, prepare the way for the larger Conference to be held at the earliest possible period in your Majesty's capital of Berlin.

"The Council fervently pray that your Majesty's life and health may be long preserved, and that, in the providence of Almighty God, the gracious wish kindly expressed by your Majesty may be fulfilled, and that Evangelical Christians of all lands invited and welcomed by their German brethren may meet for fraternal fellowship and mutual conference in Berlin, under the distinguished patronage, and encouraged in their Christian objects by the presence and favour, of your Imperial Majesty."

[Signed, on behalf of the Council and members, by Lords Ebury, Chichester, Waveney, and Alfred S. Churchill, Sir Robert Lush, Sir Harry Verney, the Honorary Secretaries, the Treasurer, and the Secretary.]

PERSECUTION IN EGYPT.

On the subject of the persecution and religious intolerance complained of by the missionaries in Upper Egypt, and for which this Council has already taken action, further communications were reported from the Foreign Office. One, dated March 26, enclosing a copy of Cherif Pasha's report to Mr. Vivian, Her Majesty's Agent and Consul-General, was as follows:—

"Cairo, March 8, 1877.

"M. l'Agent and Consul-General,—In

the terms of the reply which has reached me from the Moudir of Keneh in reference to the complaint of the Protestants established in the province concerning the difficulties which have arisen in the exercise of their worship, there have only been, in fact, some observations presented by the Authority regarding the place itself put by them to this use.

"These observations, M. l'Agent and Consul-General, were founded on the principle that they were only authorized to establish a college, and not a temple, at the place in question. Even the chief of the Protestant community had taken an engagement in this sense. In thus restricting the authorization, the Authority had no other end in view than to prevent all religious discussions, all disagreeable altercations, which might arise from the place converted into a Protestant temple being situated in the vicinity of Coptic and Mussulman dwellings.

"As regards the second complaint, the death of Bress Boctar Kozman, the result of our inquiry, M. l'Agent and Consul-General, is, that on the declarations of his relatives and other persons, the said person had not ceased to belong to the Coptic religion till the day of his death; and further, that he only succumbed to the consequences of a chronic malady with which he had been affected for a long time. This last circumstance had been confirmed by the evidence of Father Samuel, director of the mission in this locality, who was well acquainted with Boctar, and saw him pretty frequently.

"Such are, in fact, M. l'Agent and Consul-General, the particulars that I have received from the Mouderich, and which I hasten to send you."

Mr. Vivian "expresses the opinion that although the results of this inquiry cannot be considered to be wholly satisfactory, the fear and reluctance of Protestant witnesses to come forward and give evidence against the Copts may have made it very difficult to arrive at the truth."

Another letter, dated April 10, stated that, "in accordance with instructions from this department, Her Majesty's Agent and Consul-General in Egypt has addressed an unofficial communication to Cherif Pasha, requesting the Khedive and the Egyptian Government to give the Protestants in Egypt the permission they require to build chapels and schools, as well as reasonable facilities for the free exercise of their religion, in accordance with the principles of religious toleration."

The Rev. John Hogg, writing from Osiout, March 15, on behalf of the American missionaries, warmly thanks the Council for their valuable exertions in bringing the subject of their wrongs before the Egyptian Government, adding: "Now that Mr. Vivian has received authority to act in the case, there is every reason to hope for a speedy redress of our grievances. 'Laus Dei' and long life to the Evangelical Alliance! You will have learned from others ere this that the project which I had the honour to propose on my return to Egypt last autumn is now a '*fait accompli*.' Soon may the branch of the Alliance in Egypt flourish, and be turned to useful account among us! Accept our cordial thanks for the hearty manner in which you have taken hold of our cases, and the wisdom by which, with the divine blessing, they have been brought into their present hopeful position."

The Rev. Dr. Lansing writes from Cairo, March 5, and, referring to the recent formation of an Egyptian Branch of the Evangelical Alliance, states that at a recent meeting of the Executive Committee the correspondence with the Council was read. The Committee express their deep sense "of the efforts of the Evangelical Alliance, whose representations to Lord Derby have caused an inquiry to be made into the alleged acts of religious intolerance;" and add, "We have confidence that the truth will be made manifest should the inquiry be conducted in a spirit of impartiality." The Committee also say: "His Highness the Khedive and Cherif Pasha are evidently misinformed as to the progress and conduct of the Protestant communities in the provinces of Keneh and Osiout, or the charges of active propaganda among Coptic children would not have been made. There is no mission school for Coptic children in the province of Keneh, nor in the town of Motieh, in the province of Osiout. The schools there are attended by the children of Protestants. It is these Protestants who have asked for permission to build churches, and for the privilege of religious freedom in preaching the Gospel, and have in consequence excited the persecution of their Coptic neighbours. While highly valuing the necessity of secular education in all its branches, the Protestant mission can never consent to abstain from giving a Christian education to all Protestants under their care, and to others who may seek that knowledge.

"The following is an extract from a letter from Koos in relation to the men who were bastinadoed at Negadeh:—

"'[Translated from the Arabic.]

"'On Feb. 13, 1877, in obedience to an order from the Governor of the province of Keneh, the mother and the wife of the murdered man, Priest Yuseph, and the wife's brother, went to the provincial Court, and there, in the presence of the Governor, the President of the Court, the head of the department for criminal cases, the Vice-Governor, the Kadi, and the Mufti, the women testified that the deceased told them, on his return to his house that night, that Makarius Makar had beaten him severely on his ribs, his back, and his feet, and that in consequence he was confined to his bed about a month, and died. In reply to a second question in regard to the cause of his death, they declared, as before, that his death was the result of the bastinadoing; that the distant relatives who had previously testified that he had died a natural death had testified falsely, and that they had not seen him at all after his being beaten; that Priest Yuseph was accustomed to come and see him. On this priest being called, he testified to the truth of what the wife and mother had said; that the deceased was accustomed to come to his house to study the Bible, and that as he did not come to his house the next morning as usual, he (the priest) went to inquire the reason, and found him in bed, and was informed by him that Makarius Makar had beaten him severely on his ribs and legs: he fell sick, and died in consequence. The women were then asked if there was any other testimony. They said there was. This is as far as we have yet heard, and we are pleased to be able to say that at length there seems to be a desire on the part of the Government to know the truth; and we trust that the Alliance will in no way relax its efforts to obtain full tolerance for Protestantism in Egypt.'

"*Motieh.*—The question of granting permission to build a church at Motieh does not seem as yet to be receiving the attention of the Government.

"*Koos.*—The Protestants of Koos have not yet received permission to meet for worship, either in their hired houses or in the school-house built by them; but we learn that inquiries are being made in regard to their demand for the privilege of freedom in religious worship. All the information regarding this case yet received by the Egyptian authorities has been obtained from the enemies of the Protestants. No Protestants have been asked to give any testimony whatever."

The communication closes with renewed expressions of thanks for the interest shown by this Alliance in the cause of religious freedom in this land.

Dr. Lansing is expected to arrive in England at the beginning of this month.

CONVERSAZIONE IN MAY.

A letter was read from Lord Waveney, stating that he had much pleasure in accepting the invitation of the Council of the Evangelical Alliance to preside at the Conversazione to be held on the 17th of May.

LORD'S-DAY OBSERVANCE ON THE CONTINENT.

With reference to the European federation for the sanctification of the Lord's-day, the Secretary reported that a meeting had been held of the London Central Committee, at which delegates from this Alliance, appointed at the last meeting of Council, were present, when the following resolutions, *inter alia*, were passed:—

"1. That it be suggested to the Council of the Evangelical Alliance, in friendly communication with the Irish Branch, to try to secure the formation of a Central Irish Committee, which might become affiliated to the English Central Committee, or correspond directly with the Executive Committee in Geneva.

"2. That the following delegates from the various societies represented in the Central Committee be nominated to attend the next meeting of the Executive Committee in Geneva: Rev. John Gritton and Mr. G. F. Chambers, of the Lord's-day Observance Society; Rev. James Davis, Evangelical Alliance; Lord Claud Hamilton and Bishop Claughton, Sunday Rest Association; and Lord Shaftesbury and Mr. C. Hill, of the Working Men's Lord's-day Rest Association.

"3. That the delegates from the various societies represented be requested to propose to their respective committees that a sum of £10 be voted from the funds of their societies for the preliminary objects of the Central Committee."

Moved by John Holt Skinner, Esq., seconded by Robert Johnston, Esq., and carried: "That the sum of £10 be granted to the International Lord's-day Committee for the preliminary expenses, in compliance with their request, it being understood that such grant did not involve the Alliance in additional pecuniary responsibility."

INVITATION TO TRANSATLANTIC VISITORS.

The Council having been informed that a number of Christian brethren from the United States of America and Canada would in the course of the approaching summer be visiting this country to attend a conference

to be held in Edinburgh at the beginning of July next, the following resolution was moved by the Chairman, seconded by Colonel the Hon. Strange Jocelyn, and adopted: "That the Acting Secretaries of the American and Canadian Branches of the Alliance be communicated with and inquiry be made whether, in the event of it being the intention of Alliance brethren from these lands to visit London about the same time, either before or subsequent to the Edinburgh meeting, they would kindly afford the Council and members of the British Organization of the Alliance an opportunity to welcome and confer with them at a meeting to be hereafter arranged for that purpose.".

WEEK OF PRAYER, 1877.

The Secretary read the following extract from a letter dated Vienna, March 9, on the subject of the observance of the Week of Prayer in January last: "We have to thank you much for another sweet and profitable week of prayer. It is weeks and months ago since we celebrated it, but it has not yet lost its fragrance nor its power, and I verily believe we shake hands all the more warmly, and love each other all the more cordially, because the Week of Prayer constantly brings together again the otherwise much scattered children of God. Dark days have come upon some of us since those bright hours of social prayer and praise, but the strength we gathered then is just what we want now. We need the prayers of all that love the Bible, that our strength may be according to our day."

MEETINGS IN THE ENGLISH PROVINCES AND IN SCOTLAND.

The Secretary reported that since last meeting he had attended a drawing-room meeting at the house of Ziba Armitage, Esq., Warrington; also at the house of T. H. Hodgson, Esq., Carlisle. Lively interest in the objects and operations of the Alliance had been expressed at their social assemblies. New members had been proposed, and valuable aid rendered to the funds of the society. On March 12 a public meeting of the members and friends of the Alliance was held in the Bible Society's Rooms, St. Andrew's Square, Edinburgh; the Rev. Dr. Andrew Thomson, President of the Edinburgh Branch, in the chair. The Rev. Dr. Murray Mitchell, the Rev. Dr. Teape, the Rev. Mr. Wright, Sheriff Campbell, R. A. Macfie, Esq., and the Secretary took part in the meeting. A desire was warmly expressed to extend the Alliance in Scotland, and that an invitation should be given to the British Organization to meet in Edinburgh in 1880.

The Assistant-Secretary reported that he had attended a public meeting at Reading on March 13, accompanied by the Rev. A. M. Preston, Vicar of Winslow, as joint deputation. M. H. Sutton, Esq., presided, and was well supported by clergymen, ministers, and others. Addresses were given by the Revs. G. S. Reaney, J. T. C. Gullan, E. Porter, T. Penrose, and the deputation. Several clergymen and others joined the Alliance.

A resolution, moved by R. N. Fowler, Esq., and seconded by Donald Matheson, Esq., was adopted, thanking the Rev. A. M. Preston for his kindness in attending the meeting at Reading on March 13 as one of their representatives, and for his able advocacy on the occasion.

CONFERENCE OF THE IRISH BRANCH.

The Secretary reported that he had attended a public conference of the Irish Branch of the Evangelical Alliance held in Dublin on April 10, the Right Hon. Lord Waveney presiding. The attendance was large, and the interest sustained throughout the meeting, which lasted from eleven o'clock to half-past four P.M.

SOUTH LONDON SUB-DIVISION.

The monthly meeting of the Committee and friends of this Branch was held on Friday evening, April 13, at the house of W. W. Beare, Esq., Atkins Road, Clapham Park.

After the devotional exercises, in which the Rev. J. Fisher, D.D., and others took part, the Chairman reminded those present of the duties devolving upon them as members of the Alliance, and quoted paragraph No. 7 of Brief Statement of Duties. He went on to suggest that if they lived according to this rule it would be a substantial advantage to the members themselves and to the world at large.

The Rev. P. Kohan Kizakian, an Evangelical Armenian pastor from Adana, near Tarsus, Asia Minor, addressed the meeting. He spoke in Turkish, which was interpreted by Dr. M. R. Harutinian. He stated that the evangelization of the Armenian Church in Asia Minor commenced about fifty years ago, and that now there are 84 Evangelical churches, and about 20,000 professing Protestants, 6,000 church members, 120 Sunday-schools, 50 to 54 native pastors, and 120 licensed preachers, and more than 5,000 pupils in the schools. The converts were met at first by insult and persecution, and

even suffered death; but finally the Gospel gained the victory over all. There are thousands of Protestants scattered through Turkey—converts from the Copts, Maronites, Arabs, Armenians, Greeks, and Turks. Their attention has been given to the Evangelical Alliance, and a spirit of union has been manifested among them. He had left his wife and seven children at home, and had come here to collect money towards building a Protestant place of worship and schools at Adana, near Tarsus, in Cilicia, of which the site has been purchased. They at present worship in a private house, and have about 250 present at each service.

Dr. Fisher said that Pastor Kfzakian had attended the London Presbytery and explained the objects he had in view, which were approved by them.

Mr. Arnold, the Assistant-Secretary, was present, and took part in the meeting.

A conversation ensued, in which Dr. Gill, Mr. M. Smith, and others took part. The meeting closed with a hymn and the benediction. Refreshments were afterwards served.

IRISH BRANCH.

A public conference was held on Tuesday, April 10, in the Metropolitan Hall, Dublin. The proceedings lasted from eleven o'clock to half-past four. The Right Hon. Lord Waveney presided; and among those present were the Right Hon. William Brooke, Charles Gaussen, Esq., Colonel Stoney, Sir Thomas M'Clure, Bart., Rev. Francis Hewson, Rev. Dr. Hughes, Lord James Butler, Major-General Dobbs, Samuel Law, Esq., Captain J. K. White, Rev. J. S. Fletcher, Captain Hobbs, John R. Fowler, Esq., Rev. Henry Evans, N. Niven, Esq., Rev. J. K. Latham, Rev. W. D. Ground, J. S. Smithson, Esq., Rev. George De Butts, Rev. John Kerr, Dr. Darley, Rev. John Drought, Rev. Dr. Hughes, Rev. Adam Dunlop, Richard Crofton, Esq., Major Warren, James Sharman Crawford, Esq., M.P., Rev. W. Stokoe, Rev. W. Fleming Stevenson, Rev. Edward Norman, Rev. Dr. Marrable, D. Drummond, Esq., J.P., Robert Maddock, Esq., Hugh Brown, Esq., J. Lambert Jones, Esq., Rev. Henry E. Noyes, William Hardy, Esq., George Foley, Esq., Rev. J. D. Powell, Rev. Richard Hemphill, Rev. D. Holden, Rev. J. Wesley Guard, Rev. James Wilson, etc.

The conference was opened with prayer by the Rev. William Gorman and the Rev. Francis Hewson, and between the addresses hymns were sung and prayer was offered by Major-General Dobbs, Rev. John Todd, John R. Fowler, Esq., Rev. Thomas Heaney, and Rev. John Drought.

The Chairman expressed his satisfaction at being called upon now for the second time to preside over a conference of the Alliance, and his warm sympathy with an association for promoting union among Christian people of various nations. He regretted that its principles were not more fully known, as it would evoke a greater appreciation among the members of Christian churches. An element was wanting to this conference which was present at the former conference in Belfast, which brings out the truly catholic and world-wide character of the Alliance. He referred to the foreign element. It was the object of the association not to induce the members of churches to leave the denominations in which they had received benefit, but to show the true unity of Evangelical Christendom, and to promote good feeling and co-operation among all Christian people. In the many important subjects to be brought forward they would observe two classes, the practical and theoretical, and in these two they would have a full exposition of the objects and work of the Evangelical Alliance.

Dr. W. P. Mackey, of Hull, spoke on "Evangelical Truth: its Characteristic Features and its Power." He said the Evangelical Alliance and all other alliances must be based on evangelical truth. The great and distinguishing characteristic of evangelical truth was that there has been a revelation of God's will to man. This was where it differed from scientific truth, from the truths of geology and of astronomy, where man's reason, man's intellect, and man's research are available. Evangelical truth has its source, its spring, in God, in heaven. It is the Divine speaking to the human. This revelation contains within it a history and a doctrine. A remarkable feature of this history was that it was a history of sin. They would always find the objection to evangelical truth having its foundation in lax notions of what sin is. The neology of the present day told them that man's conscience was a sufficient guide. But man's conscience was tried from Adam to Noah, and at the end of sixteen hundred years man was found so far away from God that his imagination and the thoughts of his heart were only evil, and that continually, and the whole creation had to

be wrapped in one devastating flood—the one family who had been true to God's name alone excepted. Subsequently God prescribed the ritual of a religion for His people, but in a short time it was found that man went on from bad to worse, and that just as without the law, and under his conscience, he was lawless, so under the law he was a transgressor. In every state in which man had been tried he was utterly and entirely a failure. But evangelical truth had a doctrine, as well as a history, that manifested the same truth. The doctrine was the converse of the history. The history told of the development and manifestation of sin; the doctrine told of sin put away. Men had found fault with the Bible because it did not teach geology, neither the geology of the time of Adam nor the geology of the nineteenth century—because it did not teach the truths of astronomy, neither the astronomy of the time of Joshua nor of the present day. It did not seek to teach what men could find out for themselves, what hammers could find out in rocks, nor what telescopes could find out in stars. Revelation comes to teach man a doctrine that not all the science of man could ever find out, that the intellect of man could never reach. In the great gap between the Old Testament and the New, when the history of man's rebellion had closed, and when the dawn of the revelation of the evangel of God was still distant, then it was that the mighty intellects of Greece and Rome were studying the *summum bonum*, ~~the destiny~~ of humanity, the question of the immortality of the soul—the time of the longings of Plato, when Socrates and Cicero were crying out, "Who can, by searching, find out God? who can find out the Almighty unto perfection?" He thanked God for the silence of these four centuries. When Christ came the Jews were inquiring after a sign, and the Greeks after wisdom. There have always been two such classes. They were represented in the present day by the Roman Catholic Church and by the school of neology. But the Gospel was to the Jews a stumbling-block—a scandal; to the Greeks, foolishness. If they went to the schools of German thought, they would find "as many men, as many systems." He had often tried to argue with atheists, but to little purpose. You might put them in a corner, but until the conscience was reached the revelation of God was thrown away; when that was touched by the Spirit of God, the light entered, the truth was received, and the Gospel of salvation was accepted.

The Rev. Dr. MacCarthy rose to speak of "The True Catholic Church: its Membership." Its title "Catholic" was, he said, now-a-days much abused and misapplied, being conventionally given to those who had no right nor title to such a designation, having departed from the truth and true standing of Christians. Catholic was first applied to the truth universally preached, then to the persons and the Churches that received and maintained it, and so were distinguished from heretics and schismatics who revolted from the orthodox. This "true Catholic Church" is the Church of the Saved, as being connected with the Holy Ghost in the Apostles' Creed: "I believe one Catholic and Apostolic Church,"—a church or congregation called out from among Gentiles and Jews, and made "holy" by the new birth and sanctifying grace of the Holy Ghost, receiving through faith, wrought by Him, the forgiveness of sins, and enjoying the communion or fellowship of salvation realized by the "saints," or holy members of this "Holy Church." It was of this aggregation of quickened, enlivened, and saved sinners that the Lord said—when confessed by St. Peter as "the Christ, the Son of the living God"—"On this rock I will build my Church, and the gates of *Hades* [the region and realm of death] shall not prevail against it." It was for this Church that our blessed Lord said, "Neither pray I for these [apostles] alone, but for them also who shall believe in me, through their word, that they all may be one"—and, He added, one also by sharing the glory of the indwelling Spirit, which He had received and given to them, and that hereafter they may be with Him, and behold His glory. It was of this Church of living members and true believers that Richard Hooker thus wrote: "That Church of Christ which we properly term His Body Mystical, can be but one; neither can that one be sensibly discerned by any man, inasmuch as the parts thereof are some in heaven already with Christ, and the rest that are on earth (albeit their natural persons be visible) we do not discern under this property whereby they are truly and infallibly of that body. Only our minds, by intellectual conceit, are able to apprehend that such a real body there is; a body collective, because it containeth a huge multitude; a body mystical, because the mystery of their conjunction is removed altogether from sense. Whatsoever we read in Scripture concerning the endless love, the saving mercy, which God showeth towards His Church, the only proper subject

thereof is this Church. Concerning this flock it is that our Lord and Saviour hath promised: 'I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand'" (Eccl. Pol. iii. 1). The speaker next impressed on the meeting the necessity of showing the world an example in keeping with the motives of the Church of Christ. They wanted to preach the Gospel with all their power, and send its truths into the very depths of the darkness of this world. If they had got the truth themselves, they wanted others to get it in these times of error, in these times when we find professing Christians denying Christianity, when people were not submitting themselves to God, to His love, and to His power. They of the true Christian Church should manifest this power; and though there were differences and distinctions, let them join in one common well-wishing as the Holy Catholic Church, like the two foreigners who met in a strange land, and as they did not understand each other's language, the one said "Hallelujah," and the other said "Amen." They both understood these words, and they knew they were two members of the same body, looking for the same home and seeking the services of the same Saviour. They should in like manner communicate to each other the truths understood, because members of the same body, and then go forth and declare them to the world.

The Rev. James Stevenson, of the United Presbyterian Church, Lower Abbey Street, next spoke on "The True Catholic Church: its Present Aspects." He said the difficulty lay in the selection of the unmistakably outstanding features of the Church of the present day. What the Church was, notwithstanding that sometimes appearances were deceptive, would largely be gathered from her outward aspect and appearances. It could not be denied that there were at present certain aspects of the true Catholic Church of Jesus Christ that were unspeakably depressing. Look at the smallness of her numbers, even counting all belonging to the visible Church, compared with the numbers of the followers of the false systems of religion that exist. But how many who were even professed friends were enemies in disguise! What a sad deduction would this make from even the small numerical strength of the Christian Church! In what a minority did Christianity find itself! There was at present a certain aspect of feebleness and weakness in the Church of Christ, from which even the most sanguine could hardly deliver themselves. What forces were arrayed against them! Numbers, learning, talent, culture, prestige, power, were arrayed against them. There was an organized and determined opposition to them—a deep-rooted hatred and dislike to all that was most valuable and positive in the truths which Christians believe. He confessed that very often he had felt that did he not know that it was by the weak things of the world that God is to confound the mighty, he should feel amazed and depressed exceedingly at the present state of affairs in the Church. There was a certain aspect of failure, of want of success, written over the long history of the Church of Christ. See how primitive and apostolic Christianity became obscured, disfigured, and apparently shorn of her strength. It was not merely that the places where the Gospel was first preached were now destitute of it, but that the Church had not gone forth to all the nations of the world and converted it to Christianity. What also had been the defeats of the Church! She had suffered most signal, most crushing, most disastrous defeats. At present how many places which had received the full sunshine of Gospel truth are in darkness under Rationalism! There was, too, in the state of the Church at the present day, an aspect of superficiality and of misdirected energy, of which they should seek the removal. The main points and functions of the Christian Church had by the best among them been largely overlooked. They had been lifting minor matters into the position of supreme importance. That superficiality was, to a great extent, the result of bigotry and sectarianism. Turning to the other side of the picture, the most cheering aspect of the Church at the present day was its revival aspect. He did not mean revival in the sense of temporary excitement, but in a broader, wider sense. Decent, steady churchgoing had given place to spirit-stirring worship, to earnest devotion, and to hearty work in the cause of Christianity. Everywhere the churches seemed as if waking up from a long sleep. Were he to turn their attention to forms of Christianity reckoned by them corrupt, he might ask them to look at the spirit manifested in well-known movements in Germany, France, and Italy—the spirit of unrest and of enthusiastic craving for something better than the old systems of faith and worship could give them. And this, with other things, gave them reason to hope that on the old ground, where the battle of the truth had been so long lost in the interest of error, it is ere long to be

fought over again, and won at last on the side of the Gospel. But, confining their view to the Evangelical Churches of Christendom, there were the tokens of true revival of a most encouraging description. This new aspect was associated with much prayer. Never was this feature more remarkable than at present. And in it they had so far a return to the Church of Pentecost. There was associated with it also much work for the conversion of men at home and abroad. They would all admit that the time was one of unparalleled activity in this respect. There was also to be noted the spirit of intelligent thoughtfulness that pervaded all this activity. The most cultivated men of the age were in the van of evangelistic work; and the Christian literature was holding its own, and, more than that, against all the sceptical and destructive criticism of the day. Then there was much blending in brotherly love among Christians of different sections of the Church. No doubt there was room for much improvement here. But what large advances had been made in Christian charity—tolerance of each other's peculiarities, recognition of each other's excellences, sympathy with each other's work, and concern for each other's honours! An outstanding feature of the age was its intense and large catholic sympathy, by which the concerns of one part of the body of Christ became the care of the whole. One part could not suffer now from the oppressors in any part of the world, but instantly the whole voice of Christendom was raised to protest against the wrong, and make its perpetuation in an aggravated form almost an impossibility. It behoved the Lord's people to be of good courage. They lived in grand and glorious times, in which God was doing a wondrous work of revival and healing for His long-distracted Church and people.

The Rev. Thos. Good next spoke on "The Work of the Holy Spirit in relation to the Individual Believer." The Holy Spirit, he said, was the life of the Church of Christ, and as long as He continued to be their Guide and Strength he did not fear Rationalism or Ritualism. He believed the unity of the Church of Christ would not be entirely realized until they should all appear in the actual presence of their great Head, but they could be united in one mind and one body in this world, in serving their Maker and saving the souls of their fellow-creatures.

The Rev. John D. Powell spoke on "The Work of the Holy Spirit in relation to the Church." While the ministers of the Church were actuated by the influence of the Holy Spirit, he believed there was every hope of success for the great work of evangelization. Reference had been made to the want of success in the Church; but why was this? If they did not look for sounding-brass and tinkling cymbals in the pulpit, if they did not look more for mere eloquence, if they did not look more to the man than to the Master, the Churches of Christendom would now be in a glorious condition, and all these barriers which now separated them would be removed; but, with the Holy Spirit as their motive power, they might be encouraged to expect a bright day for the Church of Christ, wherever faithful to the trust committed to it.

Mr. Edward Saunderson addressed the audience on "The Duty of Christians to manifest their Oneness in Christ." He said it would be very hard to disagree with the suggestion made by the terms of the subject on which he was to speak. Such a statement as the necessity of oneness in Christ would not be combated by any professing Christian; and if the places of worship of the different denominations in the city were visited, in any single one of them he did not suppose a dissenting voice would be heard if this question were put. Why, then, were they not all united in their efforts to serve God? It was because sectarianism was too strong amongst them, and because each person held too strongly to his own views on matters of much less importance than the great saving truths of the Gospel. Instead of these feelings holding such a dangerous sway, they should fight shoulder to shoulder for the good of each other, and it was a disgrace that they did not do this. These differences should not be allowed to prevent the evangelization of the country. They could be united as to amusement and pleasure, and even vice, and still they were not united in their work for the good of the Church of Christ. They might take a lesson from the British Army, which was arranged in different countries and different uniforms, but still each soldier was united in the service of their Sovereign. However, they should not take him as meaning that the different denominations were destructive to the vigour of the Church of Christ. Sleeping churches would be dangerous, and the fact of their being awake to what they considered their own interests would only be an impetus to the work of the Evangelical Society. Competition was the soul of trade, and competition in the different churches would only strengthen the stronghold of the

true Catholic Church. They knew what was the result of deadness in the Church in times gone by; but unity did not mean deadness, for unity was strength, and if they only acted in unison for the salvation of souls, the different denominations would not be the great detriment considered by some to the diffusion of the pure truths of the Gospel and the unity of a great happy family.

The Rev. H. W. Townsend, M.A., delivered an interesting address on "In what, and how far, Christians can unite." The speaker was followed by

Mr. George Foley, on "The Testimony of the Evangelical Alliance." He gave an account of the origin and work of the Alliance, the objects of which he said were to look to something higher than creeds, to recognize one common brotherhood, and an implicit faith in the divine inspiration, authority, and sufficiency of the Holy Scriptures, and the efficacy of united prayer. The Alliance had done a great work, not only at home, but in foreign lands, and he invited Christians to express their sympathy and to join in membership.

The Rev. James Davis, the London Secretary of the Evangelical Alliance, gave an account of the home and foreign work of the society. In doing so he conveyed the Christian salutations of the Council in London, and congratulated the meeting on the prosperity of the Irish Branch. He had that day heard various speakers of different denominations, but he did not hear one word of disloyalty from any one of them to his particular Church. There was one chorus in unison—in the sentiment that there was one great Church of Christ—unity in the important cardinal doctrines of the Gospel, and the practice of a Christ-like life. He referred to the various Conferences held in the capitals of Europe, and to the observance of the January Week of Universal Prayer. At two of the meetings in Berlin the Empress of Germany attended. When he was subsequently speaking to her Majesty she expressed her satisfaction at having joined in harmony of feeling and supplication with her fellow-Christians not only of her own country, but of every nation throughout the world. The next Conference of the Alliance would be held in the city of Oxford, and there was no other place in which they could find it more desirable to meet. The question of the meeting of the great General Conference had been under consideration. The Emperor of Germany had invited them to meet in his own capital of Berlin, when he promised his presence and support. But, unfortunately, they found it would not be convenient to meet in Berlin, as there would not be a full representation of their friends from France there. It was now probable that the Conference would assemble at Basle, to which place they had been invited.

The Rev. W. S. Swanson, missionary from China, spoke on "The Responsibility of Christians arising from the Present State of the World," and enforced the duty of Christians to manifest their union by co-operation in diffusing a knowledge of the Gospel throughout the world.

The Rev. Mr. Mullan, Secretary of the Irish Branch, said that he had been requested by a number of members of the Alliance to express their regret at being absent, having to attend important synodical meetings which had opened that day.

The proceedings concluded with prayer.

ULTRAMONTANISM IN FRANCE.

The following letter, dated Paris, March 31, has been received from Dr. G. Fisch, Secretary of the French Branch of the Alliance:—

"The present period is one of an intense warfare. Ultramontanism under its new form invades our country with a terrific power. It declares openly that it purposes to submit every thought to the obedience of the Pope. It professes to be sure of the victory. Formerly it was possible to be a tolerant liberal and intelligent Roman Catholic; now all resistance has been broken; every one who remains in the Church of Rome subscribes the Syllabus. The Jesuitical party is completely organized, and has a tremendous army of men who enlisted in it through fear of the Commune. They are pledged to obey blindly the orders of the Vatican. This vast organization has in its hands the majority of the Senate, the Courts, the heads of the Army, the whole nobility, the rich classes, the women, the schools, which have been entirely subjected by the law to the parish priest. Even that vast majority of Frenchmen who abhor Popery, having been educated by it, and accustomed never to inquire into religious matters, are too indifferent to expose themselves to any annoyance by opposing the religion of their wives. Thousands of them deliver up their sons to the education of the priests. The

Colleges of the Fathers, who teach that sinning *for* the Church is a virtue, are filled to overflowing. We see constantly immense buildings rising from the soil for the purpose of destroying morally the *élite* of our new generation. Since the Jesuits lost political power by the election of a Liberal Lower House, they resort to new means which are more formidable than public repression. They cannot any longer forbid our evangelical preaching, but they have organized in the provincial towns a league to the effect that every one who approaches us loses immediately his bread. Lately in Avallon, in Burgundy, a prosperous Protestant tradesman was abandoned by all his customers and reduced to starvation; and this is done everywhere.

"The immense danger which threatens France begins to be felt by several of the heads of the Liberal party. They see clearly that the freethinkers cannot resist the prodigious onslaught of the Syllabus. They cry to us, 'You Protestants, you alone can save our country. France is lost if she has not a religion to shelter her liberties. Your religion is one of morality, charity, and freedom. Protestants, arise! let your voice be heard. France belongs to you, if you will only show yourselves and speak loudly to her.' These moving appeals resound mightily in our hearts, and their words are in accordance with the facts. The immense popularity of Mr. Waddington is to be ascribed to his manly, professed Christianity. None of our freethinking Ministers would have taken hold in the same degree of the heart of the nation. Every one feels that in the present warfare no man may be so much relied on as a believing Protestant. The amazing success of Mr. M'All's work in Paris shows also that the infidelity which surrounds us proceeds in a great degree from ignorance. People reject all religion because they do not know any other form of Christianity but Popery. The Parisians are fickle, fond of novelty, and unsteady in their enthusiasm. However, there is no slackening in the numbers that attend the twenty places opened by our English friend. Eight thousand people, including the children, attend every week these services. A new room opened in the beautiful Rue de Rivoli, and attended by a higher class of people, is full also. Not only in Paris, but in the provinces, the openings are wonderful. If the towns are kept in check by the priests, the country villages are severed from their influence and from a mass of 23,000,000 of souls who are accessible to us. Our evangelical societies cannot answer all the calls. We ought to increase greatly the number of our missionaries, to build chapels, to erect schools for the children of the converts. But this requires a great deal of money, and without the help of our foreign friends we cannot meet these new exigencies. We have innumerable benevolent societies of our own, supported by a very limited number of evangelical men; and besides our own preservation, we aim at filling France with the glad tidings of the Gospel. Our task is immense, and our means are small. Let our friends abroad strengthen our hands. God has placed us in the very heart of the fortress, and we are fighting for the whole army."

RELIGIOUS INTOLERANCE IN SWEDEN.

Stockholm, January, 1877.

In 1726, while the German Pietistic movement extended even to Sweden, a law was enacted to prevent the holding of private religious meetings. This law, entitled "The Conventicle Placard of 1726," was abolished in 1868, having been condemned by public opinion. The Legislature, however, was still imbued with the spirit of intolerance, and passed a new law (the Conventicle Placard) for the purpose of preventing schismatic movements within the pale of the State Church. One of the paragraphs reads thus: "Should any person not a priest, or being authorized by the Church law, publicly preach or appear at such a meeting [that is, a meeting which cannot come under the description of family worship] as a teacher delivering public discourses which are considered as leading to division in the order of the Church, or treat with contempt public worship, or otherwise tend to the undermining of the sacredness of religion, the Church Council is empowered to forbid such person appearing in said capacity within the parish. Whosoever refuses to obey the prohibition of the Church Council against any such teaching, is fined from 50 to 300 crowns" (or from £2 14s. to £16 12s.). This paragraph, strictly enforced, would prevent any public utterance of religious views which militate against the tenets of the State Church. Every opposite opinion might be held to lead to division in Church matters, or otherwise undermine the sacredness of religion.

Recently a number of preachers have received from the Church Councils prohibition to preach, and in three different cases have been prosecuted for disobedience.

Last year a Methodist preacher was, by Götha High Court, sentenced to pay a fine of 100 crowns for preaching after the prohibition of the Church Council of Motala, which fine, however, through an act of royal clemency, was reduced to 50 crowns.

A Lutheran preacher who had been also sentenced to fines for a similar offence was only reprieved by the King on account of some informality in the prosecution.

More recently a student at the Baptist Theological School of Stockholm has undergone the penalty of imprisonment for trespassing against this paragraph. He had preached against the prohibition of four Church Councils—viz., those of the parishes of Kuddby, Konungsund, East Husby, and East Stenby, province of Nyköping, for which transgression he was last July sentenced to pay a fine of 300 crowns (£16 12s.). But not being able to pay the fine, he was sentenced to undergo imprisonment on water and bread for seventeen days. This starvation he was to undergo last October in the cell prison of Norskoping; but on his appearance at the prison, the prison-keeper, seeing his frail constitution, had compassion on him, said he considered him too frail to endure prison diet, and advised him to procure a certificate from a physician to the effect that his feeble health did not allow of his submitting to the usual fare. Having obtained such a certificate, it was granted to him to undergo "civil imprisonment" in a cell for fifty-one days, with the privilege of ordinary food. On Wednesday, Dec. 6th, he was set at liberty, the term of his imprisonment having expired. When he came out of prison a large concourse of friends assembled to congratulate him, and the same evening he preached in Norskoping to a congregation of about 600. In consequence of these harsh proceedings, the Committee of the Swedish Branch of the Evangelical Alliance had an audience with the King, and presented a petition pleading for more extended religious liberty. The King did not, however, hold out much encouragement as far as his influence was concerned, stating that he, as the "summus episcopus" of the Swedish State Church, was bound to defend it.

It is well that we have a higher King to appeal to. He will, in His own good time, "execute judgment for all that are oppressed." Meanwhile we desire all sincere Christians in Great Britain and throughout the world to remember Sweden in their prayers, beseeching the great "King of kings" so to cause the laws of the country to be modified that none will be fined or imprisoned for merely preaching the Gospel of Christ to perishing sinners.

CONTRIBUTIONS RECEIVED SINCE MARCH 25, 1877.

	£	s.	d.
Rev. James A. Fell	1	1	0
Rev. Charles Moore	0	10	0
Rev. Charles Evans	1	1	0
Edward Millard, Esq.	1	1	0
J. P. Fitzgerald, Esq.	2	0	0
Rev. Thomas Blandford	0	5	0
Rev. James Buckingham	0	10	0
Mrs Daniell	1	1	0
Joseph Harrap, Esq.	0	10	0
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Miss Oxley	1	0	0
Sir F. B. Outram, Bart.	2	0	0
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Rev. W. L. Wingell	0	5	0
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W. A. Sandison, Esq.	0	10	0
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Reading Subscriptions (add.)	3	2	0
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I. C. Strange, Esq.	0	10	0
Miss Grace Luce	0	6	0
Major Say	1	1	0
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Robert Maddock, Esq.	1	0	0
R. N. Matheson, Esq. (the late	1	0	0
W. J. Moon, Esq.	0	10	6
W. Rawlinson, Esq.	1	1	0
R. T. Webb, Esq.	1	1	0
Mrs. Henry Tucker	1	0	0
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Robert Johnston, Esq	0	10	6
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